# The Churchman.

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## Poetry.

From Keble's Lyra Innocentium.

### EASTER DAY.

"I found Him whom my soul loveth: I held Him, and would not let Him go."

'T was at the matin hour, early before the dawn,
The prison-doors flew open, the bolts of death were drawn.
'T was at the matin hour, when prayers of Saints are strong,
Where, two short days ago, He bore the spitting, wounds, and wrong,
From realms unseen, an unseen way th' Almighty Saviour came,
And, following on His silent steps, an Angel arm'd in flame.
The stone is roll'd away, the keepers fainting fall;
Satan's and Pilate's watchmen — the Day has scar'd them all.

The Angel came full early, but Christ had gone before,
The Breath of Life, the Living Soul, had breath'd itself once more
Into the sacred Body that slumber'd in the tomb,
As still and lowly, as erewhile in th' undefiled womb.
And surely not in folds so bright the spotless winding sheet
Inwrapt Him, nor such fragrance pour'd the myrrh and aloes sweet,
As when in that chaste Bosom, His awful bed, He lay,
And Mary's prayer around Him rose, like incense, night and day.

And even as when her hour was come, He left His Mother mild
A royal Virgin evermore, heavenly and undefil'd,
So left the glorious Body the rock it slumber'd on,
And spirit-like in silence past, nor touch'd the sealed stone.
The Angel came full early, but Christ had gone before,
Not for Himself, but for His Saints, is burst the prison door,
That penitents who bring Him tears and perfume of good deeds
May for His glory school their eyes, watching His funeral weeds.

They who have sinn'd, though much they love,—they who have thrice denied,—
'T is meet that they awhile beneath the garb of glory hide
A shred of Jesus' grave-clothes, such robes as hermits weave;—
But Virgin Love needs only to behold, rejoice, believe.
Dearest, be thine such portion: yet even so, in still
And humble guise draw nigh: such is thy Saviour's will.
Stoop lowly o'er His traces dim, and of His Angels learn
Where face to face He will be met, and for that greeting yearn.

Thou know'st He died not for Himself, nor for Himself arose,
Millions of souls were in His Heart, and thee for one He chose.
Upon the palms of His pierc'd Hands engraven was thy name,
He for thy cleansing had prepar'd His water and His flame.
Sure thou with Him art risen: and now with Him thou must go forth,
And He will lend thy sick soul health, thy strivings, might and worth.
Early with Him thou forth must fare, and ready make the way
For the descending Paraclete, the third hour of the day.

He veil'd His awful footsteps, our all-subduing Lord,
Until the Blessed Magdalene beheld Him and ador'd.
But through the veil the Spouse may see, for her heart is as His own,
That to His Mother or by sight or touch He made Him known.
And even as from His manger bed He gave her His first smile,
So now, while Seraphs wait, He talks apart with her awhile;
That thou of all the forms, which to thee His image wear,
Might'st own thy parents first, with thy prime of loving care.

And when that first spring-flower of love is gather'd, be thou seen
Full soon with mourning Peter, and bereaved Magdalene,
And meet with looks of soothing cheer the women on their way
To find the Lord, nor from beside His musing comrades stray.
To Emmaus see thou lose not the narrow path; for there
With open face He tarries, to give thee Angels' fare.
Where all His Saints assemble, make haste ere twilight cease,
His Easter blessing to receive, and so lie down in peace.

## Communications.

For the Churchman.

### EPISCOPAL ELECTIONS,

HISTORICALLY CONSIDERED.

There is no power but of God. Mankind having an interest both in this world and the next, God hath ordained two powers, to which they shall be subject, the Civil and the Sacerdotal. "Render to Cæsar the things that are Cæsar's."—"Obey them that have the rule over you, for they watch for your souls," are expressions which summarily explain the ends, and limit respectively the prerogatives of the civil and ecclesiastical powers. But he that ordained them both, hath not ordained there should be discord between them. When her martyrs were shedding their blood for three hundred years, the Church bore the persecution of the State with passive obedience. When the cross surmounted the imperial diadem, as there is nothing in religion which requires us to renounce temporal blessings, the Church did not reject those which the civil power chose to place within her reach. Within the limits which secured to the Church its spiritual constitution, and to the State its sovereignty in the things of time, there might be a mutual interchange of good offices. Within those limits, a connexion with the civil power on the part of the Church, was not necessary, but it was not sinful, might be dangerous, but might also be advantageous.

As the chief depositories of his faith, our Lord having built His church upon the foundation of the Apostles, who were to have successors for ever, it was natural that succession in the choice of the individuals to possess it, should be regarded by her with a watchful eye. Her most zealous care respected the purity of the faith, and the legitimacy of the commission of her Bishops.—However the title may be assumed, or whatever mere human authority may be asserted to the contrary, the divine will has rendered it absolutely impossible that the office of a bishop should be conferred by any but bishops themselves.—But it is worthy of observation, that in the lapse of the first fifteen hundred years, no body of Christians can be produced, but one has been pretended to be produced, who acted on any other principle. This principle, the Church in all the changes of her outward condition, has regarded as the stronghold of her constitution. Hence the nervous sensibility of her sons to whatever might affect its preservation, and hence the election of bishops as an immediate step to consecration, becomes a subject of the most consequential importance.

In the primitive Church, upon the vacancy of a See, there was a meeting of the provincial bishops, and on a thorough examination of the sufficiency of the person promoted, he was ordained by the imposition of hands. During the examination, the sense of the clergy and laity was consulted. But the authority of the choice, the judicial determination of the choice, as well as the final conveyance of the sacerdotal character rested in the bishops of each province; and to guard against disorders, the particulars of the election were determined by canonical regulation. When the meeting of synods became less frequent, the confirmation or annulling of the choice was devolved upon the Metropolitan.—"The Apostles," says the Roman Clement in the first century, "were forewarned of the contentions which might arise respecting the episcopacy. Therefore, endowed with perfect prescience, they made bishops themselves, that when dead, other approved men should succeed them, the whole church attesting their satisfaction." "We are to maintain," saith St. Cyprian, "from divine tradition and apostolic use, that which is observed among ourselves and almost all the provinces;—that for the right celebration of ordinations, the neighboring bishops of each province convene the people for whom the bishop is ordained, and that the bishop be chosen in the presence of the people, as best acquainted with the life and conversation of each." The part of the people in episcopal elections being not of divine right, but of ecclesiastical usage, was subject to change, according to circumstances. Upon the contrary, the Church was careful to secure the final voice, in elections, to the bishops themselves, as limits of place might render convenient. That this was so in the fourth century, as it had previously been, appears from the canons of various councils held in that age. "Let bishops," says the 12th canon of the council of Laodicea, "be promoted to ecclesiastical power by the judgment of the Metropolitans and the neighboring bishops." "Let the bishop," says the fourth canon of the Nicene general council, "be appointed by all the bishops in the province, or if that be difficult, by three consenting to the measure, and the absent in like manner consenting by letter, and then let the ordination take place." This canon makes no change, as we find by various examples it did not, in the action of the people in the election of bishops, but clearly establishes in the comprovincial bishops the final judgment. The schismatical Donatists appear to have been the first who appealed to the secular power, in order to decide the dispute concerning the election of Cœcilianus to the See of Carthage. But Constantine refused this appeal, and recognised the decisive power of electing bishops to reside in the bishops themselves. In writing to the bishops assembled at Antioch, to elect a bishop, he desires "that the election should proceed according to the rule of the Church and apostolic tradition, as had been decreed by the Laodicean council." The death of Constantine having given an Arian sovereign to the empire, it is in the persons of that heretical faction we again find the secular power solicited to interfere in the promotion of bishops; and it is on occasion of such interference, that Hilary exclaims, "Ye bishops, what suffrage did the Apostles make use of? Did they receive their dignity from the palace?" In the same century, we have, however, the decrees of the Catholic council of Antioch: "Let the ecclesiastical right be maintained, that he who is worthy shall be promoted no otherwise than by a synod, and the judgment of the bishops, who, after the death of the former incumbent, have the power." And in the second ecumenical council of Constantinople, Anno 381, Nectarius was elected bishop of that city, "by the bishops there assembled, with the common consent of all."

It is not, indeed, to be denied, that in this fourth century, the Church, influenced, doubtless, by the privileges and immunities she received, yielded in the election of bishops great deference to the secular prince. In the case of Nectarius himself, the emperor Theodosius, so far, and so far only interfered, as of the names proposed by the bishops to select his own choice. All the bishops approved the preference; and Nectarius, whose want of baptism had with some been an objection, was baptized and then consecrated. It is worthy of observation, that, in this instance, as in the subsequent examples of Nestorius and Proclus, the final decision of the choice was still recognised in the provincial bishops. It is true that in the eastern empire some emperors, following the example of the Arian Constantius, endeavored to encroach on the liberties of the church, but others refused to exercise their power. Thus when Valentinian, Anno 347, on the death of a bishop of Milan, was requested by the bishops themselves to nominate a proper person, he told them "It was much rather their office to choose a bishop; and that he desired them to choose such a bishop as, by his life and doctrine, he might instruct those he was to govern." Memorable, as late as the fourteenth century, is the speech of John Cantacuzenus to the bishops assembled for the election of a patriarch: "In elections," he says, "great errors have been committed, which men were apt to excuse as they do all other sins dear to them. For it is certainly a mockery of God, first to resolve who shall be patriarch, and then to meet and hypocritically pray for the divine direction. This, like my predecessors, I have done, but will be guilty of it no more." But whatever degree of deference to the secular power may have been allowed by the Church, her supreme authority in those elections and the decisive voice of the bishops was proclaimed. In the second synod of Nice, called the seventh ecumenical, Anno 787, it is provided "that every election for a bishop made by princes, shall be void, according to the rule of the thirty-first Apostolical Canon, that if any bishop using the secular powers obtain his church he shall be deposed. For he who is to be made bishop, must be elected by bishops, as the fathers assembled at Nice defined." "This holy and universal synod," saith the twenty-second canon of the council, called the eighth ecumenical, Anno 869, in agreement with former councils, has defined that the promotion and consecration of bishops shall take place by the promotion and election of the college of bishops; and that no lay prince or potentate shall overrule the election of any bishop. But if a layman be invited by the church to co-operate, he may do so, since thus he may regularly promote a worthy shepherd to the preservation of the church. If any secular power act in opposition to the common and canonical election of the ecclesiastical order, let him be anathema." Whatever may be objected to these last two councils, they speak on the subject of which we treat the sense of the Catholic Church, in their own and previous ages, not to prohibit the co-operation of the secular power in episcopal elections, but to maintain the final decision of them in the bishops themselves.

In the western part of the empire, the same and other new causes operated the like effects, to induce the church to grant much to the secular power or prince in the election of bishops.—It is not, indeed, practicable, that in the changes of human events, the church—her essentials of faith and discipline being indefectible and unchanged—should always preserve either in her own economy or in her relations to the state, the same aspect. The separation of the eastern and western part of the Roman empire, and afterward the conquest of the latter by the warriors of the north, introduced new elements into society, and new relationships between the civil power and the church. With their conquest, the Franks introduced that system known as the feudal, by which the prince or chief, out of the fisc or lands reserved to himself, made grants on condition of a certain service to be rendered. These benefices or fiefs, were conferred not only on secular but ecclesiastical persons, and on churches. Clovis, the first Christian King of France, endowed almost all the churches of his kingdom with fiscal lands. His example was everywhere imitated under like circumstances, and where the feudal system prevailed. Of these grants, the prince retained the use, on the death of a bishop, till the election of another; and on the election of another, possession was again bestowed with certain symbols as evidence of the rights of the prince. These rights, in general, were termed regalia; and his consent to the election of the person by outward symbols, such as a staff and ring, was called investiture. This claim to investiture, on the part of princes, though made by the staff and ring, the symbols of spiritual power, was acquiesced in by the church, because the liberty of canonical elections was not overmastered, and new bishoprics were continually founded and endowed by royal munificence. But in process of time, the use of investitures became the cause of dangerous invasions of the church's liberty.—With the claim to the right of investitures, on the part of the civil power, grew the habit of interfering in the freedom of episcopal elections; till, not unfrequently, bishoprics were put to sale, and men most unmeet were obtruded into them at the will of princes. The controversy between the church and state on the subject of investitures, was, indeed, finally settled, at least in England, by the disuse of these symbols of staff and ring, on the part of the prince, and homage rendered by the bishops to the prince at their consecration. But the interference of the Prince in episcopal elections was not so terminated. What was permitted and permissible to the secular power in those elections, became the source of many acts of unwarrantable usurpation.

The ninth and tenth canons of the council of Orange, under the first dynasty of French kings, furnish the first instance of the assent of the prince being canonically decreed as requisite to episcopal elections. "Let the bishop," says that council, "be consecrated by the Metropolitan and his comprovincials, with the assent of the King next after the election of the clergy and people, as is written in the antient canons, Let not the clergy and people consent, by the oppression of princes, to give a bishop to those unwilling to receive him." This assent was not in contravention of antient canons, since there was made a distinction between the *power* of secular princes and their *protection*; the former involving consecration without the consent of the comprovincial bishops; the latter a restraint upon seditions by interference of the prince as representative and head of the people. The distinction between the assent of the prince and the right of the final voice in elections, as well as that of consecration being in the bishops, had been recognised as early as the capitulary of Charles the Great, and was often confirmed by succeeding kings of France. Of this assent of the prince to the election of a bishop, as permitted by the church, the instances are too numerous to permit its being doubted.—The practice passed into all countries where the feudal system prevailed; although its abuse, when the will of the prince became synonymous with the choice of a bishop, was, on the part of the church, ever disclaimed. With the feudal system that practice came into England.

There can be no doubt, that during the full independence of the British Church, guaranteed to her by the general council of Ephesus from the patriarchal authority elsewhere existing, and before the conversion of the Saxon conquerors of the island, the primitive mode of election by bishops, with consent of the clergy and people, prevailed. But after the conversion of the Saxons by means of a Roman mission, it was a natural consequence, that the customs of the Roman Church, with which they were in communion, should be introduced, and that the recommendation of the prince should have its weight in the election of bishops. During the whole of the Saxon reign, however, the choice of a bishop resided in the chapters. These chapters deriving their name from *capitulum*, as clerical assistants to the bishop in matters relating to the church, were, in the primitive time, always presided over by the bishop; till, in process of time, other governors, as deans and abbots, were put over them. It was one of the consequences of the usurped authority obtained by the bishop of Rome—the ninth Gregory being the first to distinguish chapters from their bishops—that canons in Cathedral churches, became possessed of the power to elect bishops. This method of choosing bishops by the chapter, was a deviation from the primitive practice, which, as we have seen, was done by the Metropolitan and his suffragans; but it bore no color of subjecting the freedom of the church to the authority of the State. During the reign of the Saxon princes, the consent of the king, as in other countries, was requisite in the appointment to vacant Sees, and possession of the bishopric was given by delivery of the ring and crosier, the use of which symbols was subsequently surrendered by the crown. It is true, according to the reasoning of Ivo of Chartres, that princes did not pretend to convey a spiritual jurisdicton by the pastoral staff, but only to put the elect in possession of the temporalities. But the princes of the Norman line, not infrequently disturbed the freedom of elections, notwithstanding the reclamations of the church. From the time of William the Conqueror, to the reign of King John, bishops were chosen at a public meeting of the bishops and barons, the king himself being present at the ceremony; and, that the election might pass through a regular form, a delegation of the Canons who represented the vacant Sees, were sent up for the purpose. Thus, in the time of the Empress Maud, William, dean of St. Paul's, and the chapter made their appearance, and proceeded to the choice of a bishop. The choice of the majority was resisted by the King, the dean, and minority, who, upon an appeal to the bishop of Rome, when that prelate's usurpations were permitted, procured an annulment of the election, at the solicitation of the bishops of the province, and on the plea that the election was made without the knowledge of the dean, who ought to have been the first to vote. In the reign of King John, with whom the chapter of Lincoln carried on a controversy for free elections, the liberty of the church became a part of the fundamental principles of the English Constitution. In the Great Charter, the freedom of electing bishops as a branch of that liberty, is declared a most necessary privilege of the church of England. The chapters are in that instrument empowered with full liberty to elect the bishops of their respective Sees, the leave of the king as custodiary of the church, being previously asked. "But in case," the charter proceeds to say, "we deny or defer that leave—which God forbid—the electors shall yet proceed to a canonical election; and in like manner, after the election, our assent shall be asked, which we will not refuse, except we give, and lawfully prove, some reasonable ground, on account of which we ought not to consent." This charter is the most antient written law in the kingdom, is the same as that passed in the succeeding reign, and against which, all statutes were by Edward I. declared void; although, in the reign of Henry III., the freedom of elections was, notwithstanding, sometimes disturbed.—By Magna Charta, it will be observed, the kings leave to elect, did not make obligatory the choice of the person nominated by the crown; and when the king named the person, a refusal by the chapters involved no penalty. The king termed this leave his request: "Ut huic petitioni meae favorem praebeant benignum," was the usual form.—Accordingly, in the hospital at HEREFORD, it is recorded of Hugh Foliot, its founder: "Hugh Foliot was elected by the presbytery of the Cathedral church of Hereford, Oct. A. D. 1219, without letters from the king." And while upon the one hand, in the reign of the third Edward, the crown warmly remonstrated against interference in the freedom of elections, by the bishop of Rome, the church remonstrated against the interference of the crown. On the one hand, it was demanded by that prince from the Roman Pontiff, "that the clergy should enjoy their right to elect to episcopal dignities," and on the other, an act of parliament was passed to prevent the crown from interposing in the election of bishops, and overawing the chapters.

It is true, that the bishop of Rome, having grasped the power of the whole episcopal college, and sold the right of other bishops to secular princes, on condition of maintaining his usurpation over his colleagues, the freedom of elections was often ground between these two millstones; and that neither the great charter, nor the statutes of the realm, nor the remonstrances of the church of England, were always regarded; but they remained, and yet are, a perpetual memory of the rights of the church.

The era of the reformation in England brought not so much a revolution as a modification in the freedom of elections, the injury to which, by the crown is chargeable to the usurpations and ambition of the bishop of Rome. When Henry VIII. was able to enforce the parliamentary enactments of his predecessors, and cast out the papal encroachments upon the independence of the church of England, amid the much for which to rejoice in the result, there is also something to be lamented. All the bishoprics in England being of the king's foundation, at least according to my Lord Coke's opinion, and his right of patronage so based, the act 25, Henry VIII., c. 20, was passed, to regulate episcopal elections. The king issues, like the king of France, his conge de lire, or leave to elect, to the dean and chapter.—An accompanying missive contains the name of the person to be chosen, a right similar to that granted by Pope Adrian VI. to the king of Spain. In twelve days the dean and chapter must choose the person so nominated, or otherwise the king nominates and presents whom he will, to be consecrated, as if his nominee had been chosen by the dean and chapter. If the dean and chapter do not obey the license and missive, within twenty days, they incur a *præmunire*. Agreeably to that statute, and the statute of *provisors*, they are put out of the king's protection. If found, they are imprisoned and forfeit their property. The leave to elect, under such circumstances, was felt in the reign of Edward VI. to be a mockery, and was withdrawn. In the reign of Elizabeth, the act of her father was again virtually restored, and still remains to dishonor the church and the crown, if interpreted by the court as it appears to be. The leave to elect still issues. It still remains a memorial of the church's rights, and may one day prove, perhaps in our own day, the means for recovery in full to the church of England of her antient right of electing more freely her own bishops.

The abstract question of the union of church and state, under such regulations as shall secure the true rights and character of both, I will not here undertake to canvass; nor will I, to refute the libellous charge made by the Roman and Protestant schismatics within her domains, that the church of England is a parliamentary church. Although the title now abrogated, of supreme head of the church, was conferred on Henry VIII. by acts of parliament, and a convocation then in communion with the bishop of Rome, yet was not that title, or the oath which recognised it, really contrary to the power or jurisdiction of the church. Its true explication was, and is still, furnished in the letter of king Henry himself, to the clergy of the province of York, Anno 1533, in the preface to the statute of the twenty-fourth year of his reign, in a letter of Secretary Walsingham to Critoy, in the provisos to the statutes passed in the first year of Queen Elizabeth, in a declaration of King James upon the subject, and in the 37th article of religion, Anno 1562; in all of which the temporal and spiritual bodies, and their respective authorities and jurisdictions, are distinguished, and the king's supremacy, as head over both united in one body politic so declared, as to be without prejudice to the church as a spiritual society immediately instituted by Christ, and committed to the apostles and their successors. The laws of England give no more to their king than a civil authority extended over all persons and causes, with an express reservation of "whatever is contrary to the laws of God." The liberties of the church of England are not prostrate at the foot of the throne. Erastianism is a rebel to the British constitution. The force of the civil power may be, and can at this moment be, exerted to oppress and afflict the church. But the remedy, in the last extreme, is in the church's own hands. Consecration by bishops, alone creates a bishop in the church of God.—The princes of England claim no capacity to consecrate. God, who created bishops, has made it impossible that any should be created but by themselves, by their own order. Whenever the civil magistrate shall so far abuse his authority as to render it necessary by some extraordinary methods, to provide for the church's welfare, to refuse, be it so, an appointment made by the prince; the divine prerogative of bishops is their warrant of refusal, and who can let them? It is an unworthy thought, that in any nation the bishops, yielding to temporal fears, will place in their own body one who hath denied the faith, or against whom their conscience revolts. When the bishops of a nation perpetuate their line, in the judgment of charity it is to be presumed that whatever objections to an individual may have arisen, they are at length conscientiously satisfied; if not their duty is before them with all its temporal evils.

Whatever right the civil government in England possesses, in regulating the discipline of the Church, it derives from the consent and concessions supposed to have been made by the Church to the State, on account of the temporal advantages she enjoys from the State. The administration of the sacraments, the power of ordination, the infliction of ecclesiastical censures with spiritual effects, being powers which the Church is herself incompetent to surrender, powers incommunicable to princes and other laymen, other concessions she may lawfully, for good cause, make to the State, as for good cause, she may withdraw them. The mode of electing bishops cannot be shown to be of unalterable divine appointment. The nomination by the State and its assent to consecration, have so long existed in England as in other Christian lands, and so long been conceded by the Church, that if ills there be, better it were to bear the ills she has, than fly to others that she knows not of. When necessity of change shall come, it is in the power of the Church to make that change. To *compel* her consecration of heresy, is not in the reach of the civil arm. To the present writer, the Great Charter of England appears to contain the legitimate limits of the Church's concessions on the subject of which he has treated. Perhaps, in the providence of God, recent events have opened the way to a return to the principles of that charter, from whatever injuriously affects the liberties of the Church, under the act of the twenty-fifth year of the eighth Henry. Perhaps it remains for a Victoria, to add to the benefits which an Elizabeth, and an Anne, have bestowed on the Church. The Church cannot indeed be said to have bound herself to hold no convocation if the royal writ be denied, but convocations have long been suspended. Perhaps the present reign may restore them, with the entire freedom of episcopal elections.

H. M. M.

For the Churchman.

It is the solemn admonition of the Church, grounded on the express law of Christ, that our "duty towards God is, to love Him with all" our "*mind*," as well as "heart, soul, and strength." The meaning of which obviously is, that the human understanding is to be subjected and devoted to the requirements of the Gospel. We are to apply it to the faithful study of that Gospel, in the earnest and diligent use of its appointed means of arriving at a correct knowledge and just appreciation of it, and then humbly and cheerfully to give our mind's full assent to every point of Gospel truth.

Truth, on all subjects, is a fixed quality, impressed upon each by the Great Source and Author of truth—by Him in whose Self and Essence, truth is embodied; and from Whom, therefore, wherever it exists, it may be regarded as an emanation. It is by no means essential to truth that any given mind be able to comprehend it. It is not less true that the earth is round, and is continually revolving on its axis and in its orbit, and that day and night, sun rise and sun set, are produced by the motion of the earth and not of the sun; because there are multitudes of minds by which such propositions are deemed utterly incredible, on account of their not being able to comprehend them. Nor is it less true that plants and animals grow; that, in the human frame, mind sustains a close connection with matter—each often operating powerfully upon the other, and the former becoming deranged and distracted by causes proceeding from the latter; that the objects on which the astronomer fixes his observation, and into which he is perpetually pushing his discoveries, are stupendous facts: these things are not less true because there is a limit in them all to human knowledge—because the utmost to which the highest intellect, the most profound and patient thought, and the most extensive learning, has ever been able to attain, is, that certain things *are*, often indeed operating as intermediate causes; while the real principle and original cause of all—what it is that makes all work just so—is a point which that intellect, that thought, that learning, has never been able to discover. That the working of such principle and cause *is so*, is clearly proved: the mind, therefore, the understanding, the intelligence, of the wise and honest man, submits to the conviction that it is; and sees not the least difficulty in the way of that conviction, arising out of the necessity of stopping there, and owning that all beyond, although undoubtedly existing, is a mystery too wonderful and excellent for his limited comprehension.

In the things of which we have now spoken, the mind derives its knowledge of facts from observation. Every body knows and feels that knowledge may be equally satisfactory, if derived from the observation of others; and that one man's certain knowledge, in whatever way derived, may be rendered equally satisfactory to another, who has not the same means of attaining to it. This is the principle on which that immense, and every way necessary and important, mass of historical and other knowledge, which we derive from *testimony*, is attained.

"If we receive the witness of men, the witness of God is greater." The witness of God has been given to facts and truths of which we can know nothing, but from Him. Convinced by unimpeachable evidence that the Holy Bible contains that witness, the mind of him who truly loves God will carefully and seriously seek to know what it is—what are the facts and truths which God has revealed to us: nor will it bring to this search any preconceived test, as if it were capable of originating ideas of reasonableness or unreasonableness, fitness or unfitness, truth or error, to which it is to compare any point before it will receive it as the truth of God.

The truth of God—The witness of God. The very fact of the existence of such authority, as an object of the mind's recognition and search, involves the admission that it must assent to what it cannot comprehend—that it must stay itself, as its only hope of reasonable conviction, of satisfactory investigation, of useful and ennobling knowledge, on what it believes without understanding—that it must adhere to the principle of such belief being a rational and bounden duty. For no idea can be formed of God, which will satisfy the intelligent and virtuous mind, that does not own Him as an *Uncaused Being*—a Being who *never began to be*. In such a Being reason requires us to believe; and yet, in vain will we endeavor to bring the idea within our comprehension.

When we inquire respecting the facts and truths communicated to man by such a God, we should of course expect, in analogy with His own nature, and with the works of His physical creation, that here too the mind will be called to give unquestioning reception to *mystery*, to what is hidden unless it be revealed, and except so far as it is revealed. As in nature, so in revelation, we reasonably expect facts which we are thoroughly to admit, although in themselves, and in their essentially connected causes and principles, utterly beyond our explanation or comprehension.

This subject has been now introduced, with a view to its bearing, not on the infidel, who boldly denies Christianity because it requires him to subject his mind to the reception and admission of what he cannot understand; nor on the heretic, who receives the Gospel as far as he can glean from it a system of philosophical views and morals, constituting somewhat of an improvement upon other systems; but boldly rejects, as not genuinely of it, or as proofs of its fallibility, what transcends his powers of comprehension; but rather on a lamentably prevalent spirit and feeling, tending directly to heresy and infidelity, cherished and exercised by those who would repudiate the idea of sympathy with either.

It is hard for the human mind to let go its vanity and pride. These are generally the last points of occupation of which the world, the flesh, and the devil, are dispossessed, in the renewed and changed heart: they are manifestations of the remaining "infection of nature," which often mar the piety and virtue of those who, in many respects, may be regarded as good men. They rise in rebellion against that meek and childlike submission which Christ requires of all who come unto Him.

As taught of God, the Holy Catholic Church hath ever looked reverently on the sacraments of Baptism and the Lord's Supper, as mysteries. That they are such, and profoundly so, is manifest from the references made in Holy Scripture to their consisting of visible elements combined with invisible grace, to the spiritual effects attributed to their due reception, and to the awful consequences threatened for neglecting them; and from the strong and solemn language, and the language of eminently high and holy import, in which these views are diffused throughout the New Testament.

It seems impossible, that if the plain and literal meaning of Scripture respecting the sacraments, was regarded without prejudice, without a desire to serve favorite theories, and with no other object than to ascertain the teaching of the Holy Ghost, and cheerfully and unreservedly to submit to it; there could be any hesitation in looking upon them as profound mysteries, in which a limit is put to the mind's inquiries, beyond which the sacramental principle, character, operation, and effects, are to be humbly admitted as facts revealed by the Holy Ghost, however otherwise past finding out, and however, even as revealed, surpassing human comprehension. It is so of the incarnation: it is so of the Trinity: it is so of the whole mystery of man's redemption: it is so of the general current of history, of prophecy, of precept, of devotion, which pervades the Old and New Testament. All must be rejected or sinfully tampered with, if the principle is carried out which objects to the mystery of the sacraments, or endeavors rather to bring that mystery down to the mind's level, than to bring up the mind to the true dignity and elevation, whereunto God calls, of meekly receiving it; and, much more, which gives wicked indulgence to the wounded pride of intellect by irreverence and profanity of thought, expression, or action, towards the Blessed Sacraments.

Light and unworthy views of the sacraments, as they have in them much of the element of infidelity, so are they the fruitful source of two different systems, each, in its way, prejudicial to the Gospel, and hazardous to the souls of those on whom the Gospel is enforced as a rule of character, and a probation for heaven. They lead to that rationalism which reduces Christianity to a mere system of wholesome ethics, involving as much of the religious principle as the mind judges interesting and useful, and adorned, for such use as to each man's judgment may seem meet, with beautiful and affecting symbolical and commemorative exercises. These views are also the parent of that wild enthusiasm, which makes over the outward observances of the Gospel to a comparatively unimportant institution, the *visible*, as distinguished from the *invisible* Church on earth—thus dividing the *one Church* which God established. On this theory, having no warrant in the Bible, the *invisible* Church, being independent of outward observances, is that to which only the Gospel promises are made, and consequently the evangelical sacraments and ordinances are severed from their divinely appointed connexion with our justification and salvation, with our faith and piety, and with those Christian morals which require duty to God as well as to man. The natural and actual working of this is, leaving the Christian to any spiritual courses which may be dictated by his private judgment and conscience, themselves being very much guided by uncontrolled tastes, feelings, and sensibilities.

There is much truth in the remark sometimes made, that popery is, in no small degree, responsible for the errors and sins of protestantism. It is true for two reasons: first, because of the example which popery set of departing from Scripture, in its sound Catholic interpretation, and representing the Gospel, as it does in its theory of development, as a system in which successive ages may bring out amplifications and improvements: and secondly, because of the strong temptation which *its* uncatholic and anti-Christian extremes presents to the proverbial tendency of the human mind to fly to the opposite point, itself as far removed from the Gospel. Although, however, this may be a very natural *reason*, the good Christian will hardly admit it as an *excuse*, for the perversions, corruptions, and excesses of Protestant anti-Christ. He will clearly see, and humbly and devoutly own, that he has a duty to his Blessed Saviour, a duty, as he hopes for salvation, to his own soul, which bids him seek the old path and the good way, in which Christ, and His apostles by His authority and inspiration, led the Church that she should walk therein; which, by them, was fully laid down to her; in which her divinely commissioned guides, in the perpetual apostolic succession, were to continue to lead her, ever looking back to primal instruction, and never around or beyond, for improvements, or new courses; and of which the outlines were faithfully recorded in the Bible, as her perpetual rule and test of right.

No matter what the difficulties and trials of this road, either in its obstacles to be overcome, or in directions it takes, of which the traveller finds it hard to understand the reason or the necessity. Faith must prevail over all, and satisfy him that because it is the scriptural and primitive path, therefore it must be the best, and the only one which has promise of a happy termination.

He who loves our Lord Jesus Christ in sincerity, must beware how he allows himself to be lured astray, in any direction, from the faith and the Church which that Lord has established. He should bring and keep his whole religion—its principles, its views, its exercises, its operations—in connection with these, and in severance from whatever may lessen his just appreciation

of either, or tempt him into undue favor of courses alien from them. Honesty and sincerity, piety and zeal, love and charity, wherever found, are commendable qualities, and should command respect and esteem: Christian courtesy and kindness are due to all our fellow men, as God in His providence may place us in relation to them: the spirit of the Gospel should be our rule and guide of action and affection in every such relation: but as we would have this spirit preserved in its integrity and purity, we must strictly keep it under that nurture and admonition of the Holy Ghost, which is appointed to flow through the faith and the Church of the evangelical covenant.

B. T. O.

For the Churchman.

## CHRIST'S FAST AND TEMPTATION.—NO. II.

*Christ's fast of forty days, and subsequent temptation, first in the wilderness, then upon the summit of the temple, and last upon the mount, prefigured under the Old Dispensation, and typical under the New, and an earnest to the Church of her final triumph.*

Having shown how and by whom our Lord's *fast* was prefigured, we shall endeavor now to show, how his *temptation* was foreshadowed. Widely different, and unsatisfactory in the main, are the opinions entertained respecting the intention and nature of our Lord's temptation. We shall, at present, confine ourselves mostly to the one taken by Dr. Croly, which view, altogether, is the best we have ever seen, who thinks "our Lord, from the time of receiving the Spirit, was evidently the symbol of his Church." He is the "temple:"* and as the temple was the peculiar dwelling of the divine influence and purity, so was our Lord, and so is the Church which he represents, in the midst of the stains and profanations of the world. The "*temptation*" he supposes to be a direct prophetic symbol of the progress of *Papal corruptions, the three great eras of crime* in the Church of Rome; during which time (for more than a thousand years) the true Church lay concealed, as it were, under a superstitious mass of error, bigotry, and dreadful persecution. The witnesses (the Old and New Testaments) prophesying in sackcloth, their voices scarcely ever being heard. But as Jesus and his disciples came a pure and separated body out of the corrupt Jewish Church, so also did the reformed out of the Romish; and as the disciples were preserved in the fall of Jerusalem, so shall the Church be preserved in the final visitation of the nominal Christian world. We differ from this view, by symbolizing the temptation with that which has happened to the Church from the very beginning, which includes, but is not confined to, the popish corruptions; placing the first temptation, like Christ's, in the wilderness.

Taking the beautiful parallel of Christ's temptations, and the successive trials of the Christian Church, we will endeavor to show how they were prefigured under the old dispensation, and then how typical under the new. The three temptations of our Lord were, *first*, to a miraculous sustenance of his body against the solicitations of hunger; his *refusal*, a declaration against the sinful indulgence of our sensual nature. The *second*, was to an ostentatious display of miracle for obtaining personal honor; his *refusal*, a declaration against the corrupt assumption of supernatural power. The *third*, an offer of boundless temporal dominion; his *refusal*, against the Church reckoning herself among the kingdoms of this world, to receive either her glory or honor from thence.

The *first* trial of the Jewish Church, after her delivery from Egyptian bondage, was (like her Lord's) in the wilderness, which was to an indulgence of her sensual appetites, through a vain display of miraculous agency. "They tempted God in their heart, by asking meat for their lust;" not content with the bread of heaven, and water from the smitten rock. And when disappointed (for God suffered them to hunger, to humble and prove them, to know whether they would keep his commandments or no,) they were continually looking back, with longing desire toward "the flesh pots of Egypt," to "the leeks and onions," the miserable food of their hand-servitude and bondage; murmuring against God and Moses, as bringing them out into the wilderness only to perish; saying, in the hardness of their heart, "Can God furnish a table in the wilderness? Can he provide flesh for his people?" And they would have perished in all the deepness of their guilt, for the just wrath of offended Deity was heavy upon them, for their vile ingratitude and unbelief, had not Moses, the servant of God, by his fasting and intercession, prevailed with God for them, (foreshadowing the only true Mediator Christ,) at whose earnest request God renewed with them his broken covenant, and for forty years supplied all their necessary wants; their raiment waxed not old, neither did their feet swell: they drank water from the rock, and had their daily bread from heaven; food which neither they nor their fathers knew, to teach them that "Man did not live by bread alone, but by every word which proceedeth out of the mouth of God:" which very scripture was chosen by our Lord in his first temptation in the wilderness, whereby to baffle the arts of the Devil, and to overcome for himself and his Church; proving to the tempter, when offering him stones for bread, that he had meat to eat which he knew not of, spiritual food that can alone nourish the soul, of which he nor his world of followers could ever eat: all they ever had to offer, were but as stones and scorpions for spiritual nourishment. Satan is that father, who, if his son ask bread, will give him a stone; or if he ask a fish, will give him a serpent; or for an egg, will offer him a scorpion: which, says our Lord, when speaking to his disciples, no father among you would give to his son; from which he draws for us the most comforting assurance: "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly father give the *holy spirit* to them that ask him?" But, alas! how many earthly parents, deceived by their great adversary, provide no better nourishment for their children, than stones, the bread of deceit, which must end only in death; a wretched substitute for the true manna, which cometh down from heaven and giveth life to the soul.

The *second temptation* of the Jewish Church took place, while establishing themselves in the land of Canaan, under the government of the elders and judges, wherein they were tempted to a false and presumptuous self-confidence, by the constant display of miraculous interposition. In destroying the devoted Canaanites, there was wrought a long continued series of the most wonderful and stupendous miracles ever recorded; all of which seemed to gather their hue and coloring from the terrible and consuming fires of Sinai.† Sinai, towering in the splendor and majesty of Deity, casts its lengthened shadows upon "Horeb the Mount of God;" gilding it with the fire of its own celestial brightness; to which holy spot we may with reverence draw near, and, with Moses, behold that great sight, *the bush burning yet unconsumed*: we may ever look upon him that dwelt therein, listening to the gracious words that proceed from his mouth, and yet live,—and here behold *how* it is that the same Jehovah, who, under the *Law*, maintained himself in such mighty miracles of vengance, can, under the *Gospel*, work none but those of love and mercy. Yet, wonderful and terrible as were those miracles, wrought out for the children of Israel, when destroying the devoted Canaanites, they seemed only to confirm them in their unbelief and hardness of heart. They were continually giving themselves up, to work only evil in the sight of the Lord, following all the corrupt practices and wicked idolatries of the nations around them, whom they were commanded to exterminate: wherefore the Lord "abhorred his own inheritance, and gave them into the hand of the heathen: nevertheless, when he heard their cry, he remembered for them his covenant, and repented according to the multitude of his mercies."

The third and last temptation of the Jewish Church, (after being established by a long series of miracles in the land of Canann,) was to that of temporal dominion. The children of Israel rejected God as their King, and desired the prophet Samuel to make them one that would judge and govern them like the rest of the nations: which thing justly displeased the Lord; and he commanded his servant to inform the people as to the tyrannical nature of the king that should rule them, who would enslave both them and their children: yet they would not listen to the voice of the prophet, and said, "Nay, but we will have a king over us." So "God gave them a king in his anger, and took him away in his wrath," and, in his stead, ordered Samuel to anoint David, who should rule his people; under whose reign, and that of Solomon his son, the kingdom attained to its highest pitch of worldly grandeur, and Jerusalem became the pride and joy of the whole earth; her enemies being either destroyed, or submissive; and the most magnificent temple in the world built upon Mount Zion. But, alas, how short lived is a nation's glory, after having once rejected God as their king and spiritual guide! Tempted by riches, luxury, and a multitude of heathen wives, the great, the noble-minded Solomon, the wisest of all men that ever lived, fell from the worship of the living God into the grossest idolatry; whereby the whole kingdom became afterward rent in twain by schism and rebellion, and finally destroyed.

Now we behold the youthful monarch of Israel entering into the beautiful temple, which he had built for the glory and worship of God, with firm and upright step approaching the holy altar, (the whole house being filled with the cloud of the divine presence,) spreading forth his hands toward heaven, and making that inimitable prayer of the dedication; then, rising with outspread hands, giving the whole congregation his parting blessing.

And then, again, we see him, but oh, how mournful the contrast, old and bending under the weight of years, tottering up, with feeble step, into the high places he had built for Chemosh, the abomination of Moab, and Ashtoreth and Milcom, and sacrificing to the horrid God Moloch! Oh! that we might draw a thick and impenetrable veil over this closing scene of his life, but faithful is the divine record, hereby teaching the Church to all future times, its own frailty and utter impotence, when forsaking the living God. After the death of Solomon, in the reign of his son Rehoboam, we find the kingdom of Israel torn by schism and rebellion, ten of the tribes revolting from the true worship, and setting up for themselves an idolatrous religion, and all upon the plea of tyranny and oppression; as if leaving the well-known ordinances of God, even the least one of them, was not in itself a far greater evil, leading to far more direful results, than all they could possibly suffer otherwise, knowing, too, that God had ever delivered them when faithful to his cause. Yet did the Lord reserve to himself a remnant of true worshippers from among the scattered and divided house of Israel; the tribes of Judah and Benjamin, returning and cleaving unto the Lord, and to the house of David, the Lord forgave them their sins, for his servant's sake and "for Jerusalem that he had chosen." But, by their frequent and continued revolts from God, they were so often punished by war, bloodshed, and foreign subjugation, suffering at last a long and miserable captivity in Babylon; after which, being restored to a commonwealth in their own land, anarchy and confusion at length ensued, high Priests contending with each other for the rivalry; one of which, at last, through pride of power, seized upon a crown, adding to his priesthood the kingly office, and thus changed the state into a monarchy; which ended by the taking of Jerusalem by Pompey, and the Jews being made tributary to the Romans.

*Christ*, now, their true and lawful king, made his appearance as their deliverer, coming to them "meek and lowly," without any of the pompor regalia of state, on which account they not only rejected but crucified him, and thus, through lust of power and worldly dominion, they filled up their full measure of iniquity, and the kingdom of God was taken from them, "and given to a nation bringing forth the fruits thereof."

From our brief consideration, upon the temptation and fall of the Jewish Church, we may draw for ourselves a useful and instructive lesson. For, says the Apostle, "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall." He adds, "Wherefore, my dearly beloved, flee from idolatry," which, in the sight of God, ever jealous of the affectious of his dear children, is as the very sin of sins, and which he has ever punished more severely than any other, because it derogates from his character, as the one only true and sufficient *Mediator*, and deprives him of his best and most glorious attributes of love and mercy. "Behold, therefore, the goodness and severity of God! On them which fell, severity; but toward thee goodness, if thou continue in his goodness: otherwise *thou also* shalt be cut off: for if God spared not the natural branches, *take heed* lest he also spare not thee." Dreadful sentence! Well then mayest thou fear and tremble, oh thou wild olive tree, who, contrary to nature, wert graffed into the true stock!

E.

* John ii. 19.

† Sinai and Horeb, two high peaks of the same mountain, the former most steep and difficult of access, and which, at sun-rising, covers the other with its shadow. *See Jones's Biblical Cyclopedia.*

For the Churchman.

## BISHOP HOBART'S VIEWS OF AMALGAMATION SOCIETIES.

*A Dialogue between Mr. Steady aud Mr. Green.*

MR. STEADY.—Why, my friend Green, you seem out of breath.

MR. GREEN.—Indeed, I am quite overpowered; I find by the Protestant Churchman that Bishop Hobart approved of the *American Bible Society*, and other like Institutions.

S.—Indeed, that is something new.

G.—Oh, yes! and it is now full of acknowledgments from eminent clergymen of our Church of their delight, love, admiration, and gratitude, at being made life members of such *efficient* and *valuable* institutions.

S.—And the Editor says that is Hobart-like, does he?

G.—Not exactly; it is not easy to say what he does mean at any time; but he seems to wish that inference should be drawn.

S.—It is no wonder you formed such a conclusion from reading the articles you mention; but when you become more enlightened you will not believe

*Quicquid Graecia mendax*
*Audet in historia.*

G.—Then, perhaps, in spite of the assertions of the Protestant Churchman, my first impression is the correct one; and Bishop Hobart strongly objected to Churchmen's associating with these Societies?

S.—That admits not of a *perhaps*, it is an undoubted truth; and you are thus enabled to perceive who stand in the "*old party*," which he loved, and who have apostatized from their ancient principles.

G.—I will thank you to furnish me with a few passages on the subject from official sources.

S.—I shall do so with pleasure. In his Address to the Convention of 1842, p. 30, he says: "A due regard both to principle and sound policy, and even Christian harmony, requires in the judgment of him who addresses you, that we avoid all intermixture with them [other denominations] in efforts for religious purposes; and that for the propagation of the Christian faith, by whatsoever particular mode, we associate only among ourselves, and act exclusively under the guardianship and authority of our own Church.

"The views founded on this opinion, the propriety of which seems to me so obvious, which originally influenced me with respect to the union of Episcopalians with other denominations in Bible Societies, have gained strength by subsequent reflection and observation. These Societies seem to me erroneous in the *principle* on which, in order to secure general co-operation, they are founded—*the separation of the Church from the Word of God—of the sacred volume from the ministry, the worship, and the ordinances which it enjoins as of divine institution, and the instruments of the propagation and preservation of gosvel truth.* As it respects Churchmen the *tendency* of these Societies has appeared to me not less injurious than the principle on which they are founded is erroneous. They inculcate that general liberality which considers the differences among Christians as non-essential; and they thus tend to weaken the zeal of Episcopalians in favor of those distinguishing principles of their Church which eminently entitle her to the appellation of Apostolical and primitive."

G.—Are those Bishop Hobart's own words?

S.—His very words; read them for yourself.

G.—How very strong and clear. I wonder how the editor of our paper would get over them?

S.—Doubtless in the usual way. You perceive that the Bishop makes his opposition a matter of *principle*, not of taste or expediency.

G.—Yes; and he says, *these Societies have an injurious tendency in weakening the zeal of Episcopalians.*

S.—If you look at the reports of our Missionary Committee, or Bible and Common Prayer Book, or Tract Society, you will see how lamentably this *dictum* of the Bishop is verified.

G.—Was not Bishop Hobart averse, however, to the *distribution* of the Bible?

S.—This, also, is answered fully in the same Address. The calumny, indeed, was often alleged by his enemies, and recent Neophytes to Puritanism utter the same slanders against those whom they have left. On p. 33, he says: "It is not to the *distribution of the Bible*, but to the *mode* of distribution that our objections apply. We deem ourselves not warranted in sanctioning what appears to us a departure from the *Apostolic mode* of propagating Christianity—in the separation of that sacred volume from the ministry, the ordinances, and the worship of that mystical body which its Divine Founder has constituted the mean and pledge of salvation to the world. And we think that Episcopalians will best preserve their attachments to the distinctive principles of their primitive Christianity, and most effectually avoid all collision with their fellow Christians who differ from them, by associating for all religious purposes only among themselves."

G.—Did Bishop H. think that the publications of the A. S. S. Union were eminently *sound, safe,* and *scriptural?*

S.—Directly the contrary. He says on the page last quoted, speaking of Church Sunday Schools, "As the principal object of these schools is the religious instruction of the young, it would seem that they ought not to be liable to *any influence* or *any control* but that of the authority of the Church, the young members of whose fold they profess to instruct in Christian truth and duty."

G.—It would be very wrong, then, to put heretical or sectarian book, into the hands of children in his view, and most of all, Sunday School children?

S.—Assuredly it would, and the Clergyman is recreant to his trust who permits their minds to be thus corrupted.

G.—Does the Bishop mention any books of instruction?

S.—Yes, the Scripture Catechism, the Church Catechism, broken into Short Questions and Answers, and the Catechism explaining and enlarging the Church Catechism; also his edition of Nelson on the Festivals and Fasts. "These will be a course of instruction embracing the whole circle of religious truth and duty, the ministry and liturgy of the Church, and those parts of the sacred volume which establish and enforce the doctrines and duties of the plan of salvation which it reveals."

G.—But did not Bishop H. change his views before his death?

S.—On the contrary he reaffirmed them as above expressed at the Convention in 1828, not two years before that sad event for the Church.

G.—I believe he was warmly assailed for expressing these opinions?

S.—Yes, from without as was to be expected; and also in a scandalous manner by some of whom he was the spiritual father and diocesan. I have some pamphlets which will show you how nobly he vindicated himself, but it is too late to find them now.

G.—I am very much obliged to you, and will call again soon. In the mean time I shall study these addresses carefully, that I may learn the character of a *true Churchman.*

SEARCH.

For the Churchman.

*Mr. Editor*,—May I be permitted through your columns to speak to the Church at large in behalf of the Parish of St. John's Church, West Hoboken? This village, situated within two miles of the city of New York, will, in all probability, at no very distant day, be a populous and important place.

In view of this probability the few Churchmen here are (as in duty bound) striving to place on a sure foundation the instructions and influences of the Gospel in the Church. There is here a congregation ready and desirous to worship the Almighty according to the forms of the Protestant Episcopal Church; but what means could be raised in the village itself having been applied to the purchase of suitable lots, they are unable without assistance to erect a church edifice

Through the indefatigable exertions of the Wardens, Messrs. James W. DeLancey Walton, and Henry G. McRae, the congregation, the result of the Missionary labors of the Rev. Mr. Patterson, have been kept together, a clergyman has been placed in charge of it, and a parochial school has been organized, which is now in operation. Unless, however, a suitable edifice is speedily erected, the congregation will inevitably be dispersed, the school will be broken up, and others will immediately and triumphantly occupy the ground, which for want of means the few zealous Churchmen here are unable to maintain.

The Vestry of St. Matthew's Church, New York, having generously presented to the corporation of St. John's the building formerly used by them as a lecture room, the sum of $600 only in addition to what has been already subscribed ($400) will be necessary to transport it and convert it into a convenient and appropriate chapel.

Surely, those who are blessed with abundance of this world's goods, will not allow this work to be given up for want of comparatively so small a sum as $600.

Numerous as appeals of this nature are, reminded as he may be, that they are calculated to exhaust the charity of the Church, the writer of this, remembering the Redeemer's command, to 'preach the Gospel to every creature," deems not a word of apology necessary, for thus making known to those who daily pray "Thy kingdom come," the pressing wants of a portion of God's heritage.

It was remarked to him by an intelligent member of the Methodist Communion, who now wishes to join and aid us in our work, that he was "much surprised to find, that while the Baptists and Methodists contributed gladly of the *penury* for the erection of houses for the worship of God, wealthy Churchmen should be unwilling to extend that Church in which they said the Gospel was preached in a "*more excellent way*."

The keenness of this sarcasm the writer felt deeply and could only hope that its application was undeserved.

In this case, the Church, instead of being last, as usual, has been first to proclaim the tidings of salvation; and it is trusted that those who may favor this appeal with their notice, will remember that Christian charity is not confined to Diocesan limits. If, as must necessarily be the case, they are often called on, they surely need not be reminded that He who claims the *Gold as His and the Silver as His*, has commanded them not to be "*weary in well doing.*"

EDWARD F. EDWARDS,
Rector elect of St John's Church, West Hoboken.

For the Churchman.

*Rev. Mr. Editor*,—Will you allow me, through your columns, to invite the attention of your readers to the School recently established at New Canaan, Conn., by Mrs. E. P. Hoyt?

As the widow of a most worthy and earnest Clergyman, Mrs. Hoyt has peculiar claims upon Churchmen; and having had long experience in the supervision of pupils, the fullest confidence may be felt in intrusting children to her care. I have enjoyed a long acquaintance with Mrs. H., and have been enabled, frequently, to observe her unceasing exertions for the good of those committed to her; so that I speak *understandingly*, when I advise Parents to locate their daughters at this School.

Among Mrs. Hoyt's references in New York, are the Rev. Dr. Berrian, Rev. Mr. Cox, and William N. Seymour, Esq.

Most truly yours,
THOMAS T. GUION.

Brooklyn, April 14, 1848.

*From the Liverpool Mail.*

PROPOSED CHURCH AND HOSPITAL FOR BRITISH EMIGRANTS IN NEW-YORK.—We have been requested to endeavor to interest our readers on behalf of this institution, which has been taken up by the bishop and clergy, the British consul and many leading men in the city of New-York, and appears to be in every way worthy the encouragement of our countrymen. The principal design of the institution will be to furnish, what has been for a very long time much needed—especially since the increase of emigration has become so great—a *temporary* home for the indigent stranger, who, on his first arrival has, oftentimes, none to care for him; and being without the means of support and without employment, is soon brought into trouble, distress and difficulty;—a place of refuge for the destitute sick and afflicted—an asylum for such poor British emigrants as are continually found, who having seen better days and being brought into adverse circumstances, are too diffident and retiring to cope with the sturdy, hardened beggar, and who, rather than make known their situation, communicate their wants or complain in the streets, undergo the greatest hardships, and endure in privacy and silence the severest deprivations, and on that account deserve special care and peculiar protection. The site which has been obtained for the proposed erection, is, perhaps, the best that could by any possibility have been selected on the island. The situation is a healthy and salubrious one, high and commanding, and, while sufficiently removed from the denser parts of the city, is, at all times, accessible by the Harlem Railroad and other public conveyances. The title to the property is vested, for the purpose aforesaid, in the Rector, churchwardens, and vestrymen of the Church of St. George the Martyr, who have reserved to themselves the spiritual jurisdiction of the institution, and the rights and privileges which belong to them as a body corporate, but conveyed to a board of trustees—of which they constitute a part, the government and control of its temporalities, namely, the superintendence of its operations, the direction of its finances, the appointment of the necessary officers, and the filling up of vacancies among these, as well as in their own board, whenever such shall occur. The rector referred too, is the Rev. Moses Marcus, formerly curate of St. Sephulchre's and All Saints, Northampton, England.

# THE CHURCHMAN.

**New-York, Saturday, April 22, 1848.**

It seems to be (and we are not aware that the remark has ever before been made) a wise adaptation of the proofs of christian doctrine, to the frame and constitution of our minds, that those facts which, *in themselves*, are most apt to be allegorized, and of which we are most destitute of proof *from our own experience*, are precisely those the literal sense of which is most clearly established: while, on the other hand, those facts which most easily fall in with our sensible experience are those which are the least fortified against an allegorical interpretation. The history of the fall of man, for instance, by eating the forbidden fruit, at the instigation of the serpent, and of his consequent subjugation to mortality, is so stated, in the book of Genesis, as to have somewhat of the appearance of an allegory: but as the literal sense is sustained by *death*, as a fact of constant and sensible experience, the attempt to explain it away is comparatively innocuous. On the other hand, the history of the Restoration of man, by the victory over death, and by a resurrection from the dead, which, as being adverse to sensible experience, is of itself less capable of resisting the allegorizing process, is so exhibited in the Gospels as to put its literal sense beyond all reasonable question. Hence it has happened that while the history of the fall has been, by many professing Christians, explained away into a mere allegory, the belief of the Resurrection and Ascension of our Lord, as literal facts, has been held, with unimportant exceptions, to be inseparable from a belief of christianity;—and yet looking at the facts themselves, and apart from the testimony on which the belief of them rests, one would have expected the very reverse.

Great reason have we to be thankful, that the Resurrection of our Lord, the fact on which the whole of His religion depends, is rendered thus impregnable to the most insidious assaults of Infidelity. "Christ's descending into Hell, and His Resurrection," says Dr. Donne, "in our creed make but one article, and in our creed we believe them both alike." 'Quis nisi infidelis negaverit apud inferos fuisse Christum?' says St. Augustine: who but an infidel will deny Christ's descending into hell? And if he believe that to be a limb of the article of the Resurrection, His descent into Hell must rather be an inchoation of his triumph, than a consummation of his exinanition, the first step of his exaltation there, rather than the last step of his passion upon the cross. But the Declaration, the Manifestation, that which admitts no disputation, was His Resurrection. *Factus, id est, declaratus per Resurrectionem*, says St. Cyril, He was made CHRIST and Lord, that is declared evidently to be so, by His resurrection. * * * * * *Mortuum esse Christum pagani credunt, resurrexisse propria fides Christianorum*; the Heathen confess Christ's death; to believe His Resurrection is the proper character of a christian. For the first stone of the christian faith was laid in this article of the Resurrection: in the Resurrection only was the first promise performed, *Ipse conteret*, He shall bruise the serpent's head; for in this he triumphed over death and Hell. And the last stone of our faith is laid in the same article too, that is, the day of Judgment: [for] of a day of judgment, God hath given assurance unto all men (says St. Paul), *in that He hath raised Jesus from the dead.* In this CHRIST makes up his circle, in this He is truly Alpha and Omega; His coming in Paradise in a promise, and His coming to judgment in the clouds, are tied together in the Resurrection: and therefore all the gospel, all our preaching, is contracted to that one text, 'To bear witness of the Resurrection.'" * * *

"'Christ died and rose that he might be Lord both of the dead and living. But what kind of Lord if he had no subjects! When the head is above water, will any imagine the body to be drowned? What a perverse consideration were it to imagine a live head and dead members? Or consider our bodies in ourselves, and our bodies are temples of the Holy Ghost's; and shall the temples of the Holy Ghost lie forever, for ever, buried in their rubbidge? They shall not; for the day of Judgment, is the day of Regeneration, as it is called in the gospel; because our bodies shall be regenerated by glory there, as our souls are by faith here. Therefore Tertullian calls the Resurrection *Exemplum spei nostræ*, the original out of which we copy our hope; and *Clavem sepulchrorum nostrorum*, [the key of our graves.] How hard soever my grave be locked, yet with that key, with the application of the Resurrection of CHRIST Jesus, it will open."

This, indeed, is the practical value of the doctrine, that CHRIST risen from the dead is the pledge, the hostage, the surety of our Resurrection. "But what needs all this heat, all this animosity, all this vehemence, about the Resurrection? May not a man be happy enough in heaven, though his body never come thither?"

We make the foundation of this doctrine to be not the omnipotence of God alone, for "the omnipotence of God hath always been the sanctuary of heretics, that is, always their refuge in all their incredible doctrines;" but upon the omnipotence of God, as revealed in scripture. "We know out of the omnipotence of God, it may be, and out of the scriptures, it must be: that works upon our faith, this upon our reason; that it is man that must be saved, man that must be damned; and to constitute a man, there must be a body as well as a soul. Nay, the immortality of the soul will not so well lie in proof without a resuming of the body. For upon those words of the Apostle, *If there were no resurrection, we were the miserablest of all men*, the school reasons reasonably. Naturally the soul and body are united; when they are separated by death, it is contrary to nature, which nature still affects this union;—and consequently the soul is the less perfect for this separation; and it is not likely that the perfect natural state of the soul, which is to be united to the body, should last but three or fourscore years, and, in most, much less, and the imperfect state, that in the separation, should last eternally, forever: so that either the body must be believed to live again, or the soul believed to die:

"Never, therefore, dispute against thine own happiness; never say, God asks the heart, that is the soul, and therefore rewards the soul, or punishes the soul, and hath no respect to the body. Never go about to separate the thoughts of the heart, says Tertullian, from the college, from the fellowship of the soul; since all that the soul does, it does in, and with, and by the body. And, therefore, says he also, the body is washed in baptism, but it is that the soul might be made clean; * * * the body is anointed that the soul might be consecrated;* the body is signed with the cross, that the soul might be armed against temptations; and again, my body received the body of Christ, that my soul might partake of His merits. He extends it into many particulars, and sums up all thus: These two, body and soul, cannot be separated for ever, which, whilst they are together, concur in all that either of them do. Never think it presumption, says St. Gregory, *Sperare in te quod in se exhibuit Deus homo*, to hope for that in thyself which God admitted when he took thy nature upon him. And God hath made it, saith he, more easy than so for thee to believe, because not only Christ himself, but such men as thou art did rise at the resurrection of Christ. And, therefore, when our bodies are dissolved and liquified in the sea, putrified in the earth, resolved to ashes in the fire, macerated in the air, *velut in vasa sua transfunditur caro nostra*;†—make account that all the world is God's cabinet, and water, and earth, and fire, and air, are the proper boxes in which GOD lays up our bodies for the resurrection. Curiously to dispute against our own resurrection, is seditiously to dispute against the dominion of Jesus; who is not made our Lord by the resurrection, if he have no subjects to follow him in the same way. We believe Him to be Lord, therefore let us believe His and our resurrection."—Donne's Sermons, Folio Edition, p. 180.

Again, p. 255. "No man is superannuated in the grave, that he is too old to enter into heaven, where the Master of the House is, 'The Ancient of Days.'—No man is bed-rid with age in the grave that he cannot rise. It is not with God as it is with man: we do, but He does not, forget the dead; and as long as God is with them, they are with Him. As he puts all thy tears into his bottle, so he puts all the grains of thy dust into his cabinet, and the winds that scatter, the waters that wash them away, carry them not out of his sight."

It is commonly thought that the Resurrection of the body, is a doctrine so peculiar to Christianity, as to have been entirely unknown to the ancient Heathen. If so, it would be strange: for as the fundamental doctrines of the gospel are rooted in nature, (the nature of man as the first came from the hands of his Maker, and before the divine image in him was defaced by sin,) so we find rude and imperfect notices of them in the tradition and belief of Pagan antiquity. We doubt whether the doctrine of the Resurrection, is so entirely an exception to this rule as is commonly supposed. A clear statement of the doctrine is, of course, nowhere to be found, except in the gospel: but some glimmering of its light, some groping after it, some approximation to it, sufficient to show its credibility independently of authority, some notices, in fine, the same in kind, though (from the nature of the doctrine) fainter in degree than are afforded to other evangelical announcements, we should expect to find. Nor are such wanting. "The Egyptian Sages," says the learned John Gregorie, "determined the space to be a period of 30,000 years;" i. e., the space in which there should be a complete Regeneration or Resurrection of things in the revolution of time; "therefore in their hieroglyphics, or holy writings, the character of the soul was a *pyramis*. The correspondency is, that as a pyramis (if it be turned about upon its axis, the axis continuing still the same) is geometrically transformed into a new solid cone; so mortality having gone its round, as it were, in this circle of time, upon the immovable centre of the soul, shall become a new body, and unite again. It is the reason why the sepulchres of their kings were set up in a pyramidal form, as they are to be seen at this day."

Either from the Egyptians, or, as Eusebius, and others think, from the books of Moses, Plato probably obtained his doctrine of a παλιγγενεσια, or a regeneration of all things; "for Plato relateth," says Ludovicus Vives, in his notes on Augustine's City of God, "that all earthly things shall perish, a certain space of time being expired, and that the frame of the world shall be moved and shaken with wonderful and strange motions, not without a great destruction and overthrow of all living creatures; and then that a little time after, it shall rest and be at quiet, by the assistance of the highest God, who shall receive the government of it, that it may not fall and perish, endowing it with an everlasting and flourishing estate, and with immortality." And Augustine having noted the statement of Plato and others, as coming far short of the Christian doctrine, adds: "Yet Marcus Varro (we quote the translation of Ludovicus Vives, A. D. 1610) recordeth a more strange, admirable, and wonderful matter, in his books which he wrote of a nation of the people of Rome. I have thought good to set down his own words. Certain *Genethliaci* (wizards) have written, saith he, that there is a regeneration or second birth in men to be born again, which the Greeks call παλιγγενεσια. They have written that it is brought to pass and effected in the space of 440 years: so that the same body and soul which had been for a time knit together, should return again into the same conjunction and union they had before. Truly this Varro or these *Genethliaci* (I know not who they are, for he hath related their opinion, concealing their names) have said something which, although it be false, because the souls returning into the bodies which they have before managed, will never after forsake them: notwithstanding it serveth to stop the mouth of those babblers, and to overthrow the stronghold of many arguments of that impossibility. For they do not think it an impossible thing which have thought these things, that dead bodies resolved into air, dust, ashes, humors, bodies of devouring beasts, or of men themselves, should return again to that they have been. Wherefore let Plato and Porphyry, or such rather as do affect them and are now living, if they accord with us, that holy souls shall return to their bodies, as Plato saith, but not to return to any evils, as Porplyry saith, that the sequel may follow, which our Christian faith doth declare, to wit, that they shall receive such bodies as they shall live happily in them eternally without any evil: let them, I say, assume and take this also from Varro, that they return *to the same bodies* in which they have been before time, and then there shall be a sweet harmony between them concerning the resurrection of the flesh eternally."—*Aug. Civ. Dei.* lib. 22 c. 28.

Remarkable, too, are the words of Chrysippus, the celebrated Stoic, in his books on Providence, quoted by Lactantins, lib. 7, c. 23; τουτου δε ουτως εχοντος, &c. "This being the case, it is plainly not impossible that we after death, after the revolution of certain periods of time, shall be restored to the same figure and shape which we now are."

The notion of a metem-psychosis, or the transmigration of the soul through successive bodies before it attained to its final rest, seems also to be another corruption of the same doctrine. All seem but the scattered fragments of a truth, which the Gospel gives us whole and entire.

As suggesting a more practical, and not less interesting train of reflection, we append the following extract from Dr. Jackson, vol. 3d, of the folio edition, pp. 442, 443.

The general *use of this doctrine* is punctually made to our hands by our *apostle* in the last verse of 1st Cor. xv. *Therefore my beloved brethren be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as you know, that your labor is not in vain in the Lord.* And more particularly, 1 Thes. 4th ch. 13th v. &c. *I would not have you ignorant, brethren, concerning them which are asleep, that you sorrow not even as others which have no hope*, &c. The *apostle* there doth not forbid *all mourning* for the dead, but the manner of mourning only; *that they mourn not as those which have no hope*, no expectation of any *resurrection* after death. Nature will teach us, as it did these *Thessalonians*, to mourn for the death of our friends and kindred. And our *belief of this article* will give us the true mean, and prescribe the due manner or measure of mourning. Our sorrow though natural and just, yet if it be truly Christian, and seasoned with grace, will still be mingled with comfort, and supported by hope. To be either impatient towards God, or immoderately dejected for the death of our dearest friends, whose bodies God hath in His mercy committed to the custody of the earth, of the seas, or other elements, is but a symptom of heathenish ignorance (or infidelity) of this article, a barbarism in Christianity.

If we of this land should live amongst barbarians, whom we taught to make bread of corn, and accustomed to the taste of this bread as unknown to their forefathers, as manna at first appearance was to the Israelites, but not acquainted them with the mystery of sowing and reaping: they would be as ready in their hunger or scarcity of bread to stone us, as the Israelites were to stone Moses in their thirst, if they should see us offer to bury that corn in the earth, with which their bowels might be comforted: yet if they were but so far capable of reason as to be persuaded, or we so capable of trust or credit with them as to persuade them, that there were no possibility left either to have bread without supplies of corn, or for corn to increase and multiply unless it did first die and putrify in the ground; hope of a more plentiful crop or harvest would naturally incline them to brook the present scarcity with patience, and be thankful towards such, as would so carefully provide for them.

Now, besides, that the souls of the righteous are in the hand of God; the committing of their bodies to the grave is but as a solemn preparation of seed for a future crop or harvest. If in these premises we do rely and trust in God, our sorrow and heaviness for the dead, though it may endure for a while, will be swallowed up in comfort! our mournful tears will be still accompanied with praises and thanksgiving unto Him, that hath so well provided for them that live in His fear and die in His favor.

But as this doctrine administereth plenty of comfort in respect of friends deceased; so it should move us to make choice of such only for our dearest friends, as we see inclined to live in the fear of the Lord. Or, if we have prevented ourselves in this advice, in making such choice, yet let us never be prevented by others from making the main and principal end of our friendship or delight in man's company to be this: a serious study and endeavor to prepare others, and to be prepared by them, to live and die in the Lord. As there is no greater comfort in this life, than a faithful and hearty friend; so can no greater grief befall a man at the hour of death, than to have had a friend trusty and hearty in other offices and services, but negligent and backward in cherishing the seeds of faith, of love, or fear of the Lord, or other provision of our wayfare towards the life to come. No practice of the most malicious, or most inveterate, or most provoked foe, can breed half so much danger to any man, as the affectionate intentions of a carnal friend, always officious to entertain him with pleasant impertinences, which will draw his mind from the fear and love of God, and either divert or effeminate his cogitations from resolute pitching upon the means and hopes of a joyful resurrection to everlasting life.

Even to minds and affections already sweetened with this sure hope of the life to come, what grief must it needs breed in this life, if he be a living husband, to think he shall be by death eternally divorced from the company of his dearest consort? or, if he be an affectionate friend, to consider that the league of mutual amity in this life (never interrupted, but secured from danger of impairment whilst their pilgrimage lasts here on earth) should be everlastingly dissolved after the one had taken up his lodgings in the dust? That all former dearest kindness should not only be forgotten, but be further estranged from performances of any common courtesy, than any Christian in this life be in regard of any Jew, or Turk, or any Jew or Turk from them? For what Jew or Turk is there, that would not be ready to relieve a Christian with some offals from his table, whom he sees ready to pull the flesh off his own arms to satiate hunger? Yet this is more than the most loving husband may do unto his dearest wife; than a father may wish to his son; or any friend that dies in the Lord may do unto another after death, unless they both repair to one home, and be not divided by that gulf, which was set between Dives and Lazarus.

You know the story; how that Lazarus was not permitted to minister so much as a drop of water to Dives to cool his tongue. Nor shall the father, which dies in the Lord, be permitted to do or wish so great a kindness unto the son; nor the husband to the wife, which die in their sins. What remedy then can be prescribed for preventing the just occasions of this grief? but that husband and wife, father and son, mother and daughter, and others linked in any bond of love and friendship, do mutually labor to win each other's affection from earth and earthly things, and each lend other their helping hand to fasten their affections on things that are above where Christ sitteth at the right hand of God.

We have the pleasing information that Mrs. Mary Welsh, a parishioner of Zion Church in this city, whose death was announced under our obituary head last week; in addition to bequeathing handsome legacies to a number of her friends, willed $5,000, to found two scholarships in the General Theological Seminary of our Church, $1,000 to the Missionary Committee of the Diocese, and the remainder of her estate (supposed to be not less than $5,000) to Zion Church.—The scholarships she named respectively, "The Mary Welsh," and "The Zion Church, N. Y." scholarships.

* In allusion to the annointing in baptism, burial, &c.

† Tertullian.

Our sound and able Canadian contemporary, "The Church," thus notices the Rev. Dr. Berrian's admirable manual of Private Devotion, entitled, "Enter into thy Closet: or the Christian's Daily Companion."

This little volume consists of prayers and offices of devotion, "adapted to every state and condition of life;" and although there are in existence many excellent compendiums of a similar description, we think that few who peruse Dr. Berrian's work, will be disposed to censure him for adding to their number.—The prayers are simple, comprehensive, and earnest; breathing much of the spirit, and frequently appropriating the language, of our beloved Liturgy,—recommendations, in our opinion, of no small importance.

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We may add, that *The Christian's Daily Companion*, being printed in a bold legible type,* is well adapted for the perusal of invalids and the aged.

* Published by Stanford & Swords.

☞ Such of our city subscribers as intend changing their places of residence, on the 1st May, will please give notice at this office, as early as practicable, that timely record may be made upon the books of our carriers.

☞ It is intended to publish a corrected list of the addresses of the clergy of this city and vicinity, the first week in May, and it is particularly requested that notice of all changes may be sent to the Agent, No. 12 John street, before Tuesday the 2d May.

## New Publications.

THE CATHOLIC DOCTRINE OF A TRINITY, by the Rev. WILLIAM JONES, of Nayland; with a brief notice of the Life of the Author. New York, 1848, Stanford & Swords. 18mo. pp. 202.

The name of Jones, of Nayland, will be known and honored in the Church, as long so learning and piety are remembered with respect and gratitude. It is indissolubly associated with that of the admirable Bishop Horne, whose bosom friend, and biographer, he was. The present work, which comes before us in a neat form, with clear and legible type, is one of acknowledged ability and excellence. The notice of the Author's life, prefixed thereto, is from the pen of the Rev. I. A. Spencer, of whose recent attack of illness, brought on, we fear, by his severe and anxious labors, we have been most concerned to learn. We hope that he may be able to accomplish his design—necessary in the judgment of his physicians—of leaving his work for a space, and trying the effects of a sea voyage; and that its results may be all that his warmest friends desire.

AN EXAMINATION of a Book entitled *Discourses on the Apostolical Succession, by W. D. Snodgrass, D.D., &c., &c.*, by the Rev. WILLIAM JOHNSON, Rector of St. Stephen's Church, Milledgeville, Georgia. New York, 1848, Stanford & Swords, 12mo. pp. 47.

Dr. Snodgrass's Discourses were delivered some few years since, in the Second-street Presbyterian Church, Troy, of which he was at that time the Pastor. They have been published and extensively circulated. Finding that they were read in his neighborhood, the Rev. Mr. Johnson was induced to examine the volume; and, in the little treatise before us, we have an exposure of some of Dr. Snodgrass's vain attempts to overthrow the doctrine against which he levelled his battery.—We are sorry to find the Dr. at the old business of second-hand quotations. Instead of going to Ignatius directly, he prefers to rely on Mr. Powell's authority for the sentiments of that Father. Of the value of this authority, our readers can judge from the following specimen, of which Mr. Johnson can supply them with several precisely similar.

| *Powell's Quotation.* | *Ignatius as he is.* |
|---|---|
| "The PRESBYTERS PRESIDE in the place of the council of the APOSTLES." | "I exhort you that ye study to do all things in a divine concord; your Bishop presiding in the place of God; your presbyters in the place of the council of the Apostles; and your deacons, most dear to me, being intrusted with the ministry of Jesus Christ." |

Dr. Snodgrass also tells us, gravely, that the election of Matthias was a *mistake*, brought about through the *impatience of Peter!* Our readers will, hence, we think, surmise that Mr. Johnson had no very difficult task in refuting the Doctor's arguments. His defeat calls to mind that of his co-workers in the same crusade, Dr. Potts, by Dr. Wainwright, who so manfully met and signally vanquished his boasting antagonist. Mr. Johnson's unpretending work will be very useful for circulation, in places where Dr. Snodgrass's work may excite any attention.

THE WORKS OF HORACE, with English notes, critical and explanatory, by Charles Authon, LL. D., Jay-Professor of the Greek and Latin languages in Columbia Colleeg; a new edition, with corrections and improvements. N. York: Harper & Brothers. 12mo, 681p.

A well-executed abridgment of the large octavo edition of Horace by the learned editor, formerly published by the above house. It is almost a work of supererogation to praise such a work, coming from the hands of Prof. Anthon: we may remark, however, that although, from its diminished size, much of the rare and most interesting illustrative matter of the larger Horace could not be included in the dimensions of the present volume, it is still replete with valuable annotations, and all the appliances necessary for the student's better comprehension and appreciation of the text; while at the same time it is much cheaper, a circumstance by no means unessential, in the case of an author that the poorest scholar neither can nor will readily dispense with.

THE THOUSAND AND ONE NIGHTS, illustrated by 600 beautiful designs on wood. New-York: Harper & Brothers, Part I, 12mo, 96p—25cts.

This is the classic edition of the Arabian Nights, a truly choice reprint. It is translated and arranged for family reading, by E. W. Lane, Esq., (now at Cairo,) with explanatory notes. The American is from the second London edition, illustrated with six hundred wood cuts, which really serve as an aid to the text.

We hope, by-and-by, to have space to say something more of this issue, and of the admirable collection of Eastern stories themselves, much the most vivid pictures that we have yet gained from, and of, the East.

The work is to be completed in twelve parts, to form two elegant library volumes.

We acknowledge the receipt of LITTELL'S LIVING AGE, Nos. 205 and 206, from Berford & Co.—Rev. THOMAS M. CLARK'S PRICE LECTURE, on MODERN INFIDELITY, delivered in Trinity Church, Boston, March 15, and published by request of the Wardens and Vestry of the Church, who are also the Trustees of the Price Fund,—a compliment which we do not remember to have been extended on any previous occasion; and which was well deserved.—THE ORDINARY GIFTS, a very able, discriminating, and eloquent Ordination Sermon, by the Rev. Dr. WILLIAMS, of Schenectady, preached at the Lenten Ordination of the Bishop of Western New York, held in St. Peter's Church, Auburn, on the second Sunday in Lent—COBBETT'S FRENCH GRAMMAR, from John Doyle—DEBTOR AND CREDITOR, by T. S. Arthur, from Baker & Scribner—PURITAN TOLERANCE, &c., from S. M. Crane, 374 Pearl St.—THE PRIMACY OF THE APOSTOLIC SEE VINDICATED, by Francis Patrick Kenrick, D.D., Bishop of Philadelphia, 3rd edition, from E. Dunigan and Brother—A CATALOGUE OF ANCIENT and MODERN BOOKS, Part 1st, from John Doyle—The JOURNAL OF THE 59TH ANNUAL CONVENTION OF THE DIOCESE OF SOUTH CAROLINA—and, An Illustrated History of the Hat, from the earliest Ages to the present time, from the author, Mr. J. N. Genin.

### To Correspondents.

"W. J." of Milledgeville, Ga., will appear next week.

"Contributor, No. 5," is in type, but our arrangements are such that we are obliged to postpone it. It will appear next week.

We are also compelled to defer considerable other matter prepared for this week.

## Foreign Intelligence.

The following documents are of such intrinsic interest and importance as to demand a place in our columns. The first is the Protest of the three clergymen who appeared as opposers to Dr. Hampden's Confirmation: the second is the Address and Protest which were signed by the clergy generally.

To the Most Reverend Father in God, William by Divine Providence Lord Archbishop of Canterbury, Primate of all England, and Metropolitan.

The dutiful Memorial of the undersigned—

Richard Webster Huntley, M. A., of the Uuiversity of Oxford, Vicar of Alberbury, in the Diocese of Hereford: John Jebb, M, A., of the University of Dublin, Vicar of Peterstow, in the Diocese of Hereford: and William Frederick Powell, M. A., of the University of Cambridge, Perpetual Curate of Cirencester, in the Diocese of Gloucester and Bristol—

Sheweth, That on the 11th day of January, 1841, we appeared in the Court of your Grace's Vicar General, in the Church of St. Mary-le-Bow, for the purpose of presenting, in due form, certain objections which, in our consciences, we believed it our duty, as Priests of God's Church, to offer against the Confirmation of the Rev. Renn Dickson Hampden, DD., as Bishop, and Pastor of the Cathedral Church, and Diocese of Hereford.

We appeared in answer to a citation of the Court for that purpose, in which citation we were promised that our objections should be heard: but by the decision of that Court when we appeared, followed by a division of opinion among the Judges of the Court of Queen's Bench upon a question of he Statute Law which had come to be involved in the aforesaid proceedings, we are now precluded, as we are well advised, from bringing our objections to a proper hearing, and trial, in any form presented by any other court of this county.

The said Renn Dickson Hampden is, we believe, about to be presented for Consecration.

At this crisis we ask permission to lay before your Grace this respectful, but decided expression of our sense of a wrong done to us (and in us to the Church) by our being refused a hearing: of the scandal of such an unreal and delusive citation: of the dangerous consequences of a form of Confirmation so persisted in: as well as of the questionable character of a Consecration administered under the aforesaid circumstances.

We still derive consolation from the hope, that we shall not in vain seek for refuge in the paternal care of your Grace as our Metropolitan, and that we may successfully implore you as the Spiritual Head, as Pastor of the branch of Christ's Church in this Kingdom, to take into consideration (ere it be too late) the objections which it was then our desire to allege, and which once for all we declare our readiness to produce.

Persuaded of your Grace's patience and paternal indulgence, we request leave to state, that the said objections are founded upon the suspected unsoundness of the Rev. Dr. Hampden as a teacher of the Christian faith; that this unsoundness appears in his Bampton Lectures, and in his Observations on Religious Dissent: and that, not only in particular, or detached passages of those works, but also in the general character of expression, and in the drift and design of the whole.

Those works, we submit, are calculated to unsettle the minds of Christians upon points of doctrine positively propounded by the Church as Catholic truths; and to reduce to the level of mere theological opinions, those dogmas, and deductions, and exact declarations, which have been carefully set forth by the Church in the Creeds, and in our formularies, as things which "ought thoroughly to be received and believed."

We do not assert these inferences upon our mere construction of the teaching of Dr. Hampden, but we have his own explanation and commentary to this effect, in the more popular of those works.

We were prepared to show in detail, that the said Dr. Hampden has, in those writings, whether in intention or not, yet in fact, among other things, taught contrary to the VI., VIII., IX., X., XIII., XVI., XX., XXV., and XXXIV. Articles of the Church of England, and in derogation of other Articles, including the first five.

These and further particulars which we do not herein relate, we were ready with the assistance of our advocates to prove, if so permitted, in the Court of your Grace's Vicar General; and we do yet desire to have a lawful opportunity of proving them on evidence drawn at large from the same works of Dr. Hampden which are still in circulation.

We feel assured that your Grace will never be "hasty in laying on hands, and admitting any person to government in the Church of Christ," and hence we confidently adopt, as our remaining and best resource, this appeal to those moral and religious obligations, that are superior to every earthly consideration.

Allow us, therefore, humbly to pray, that a competent Ecclesiastical inquiry into our objections, and into the whole of the works we have mentioned, may yet be made by your Grace, or under your direction, before the solemn act of Consecration shall be proceeded with, in the face of all that has transpired,—of the alarm and suspicion which are shaking the confidence of Christian people, and of the gathering mischiefs that may otherwise fall upon the Church of God in this kingdom.

In all that has been attempted in our names, we entreat your Grace to believe that, far from desiring to add to the uneasiness suggested to your mind by the case itself, or wishing to utter complaints, or to promote any public excitement on this painful subject, nothing would afflict us more than to have it supposed, that our acts have been intended otherwise than as an expression of reverence for the solemn office in Christ's Holy Church, to which your Grace is called, and of earnest and dutiful desire to uphold the inherent spiritual rights of our Metropolitan.

And thus, heartily praying for all Divine favor and peace upon your Grace, especially at this time, we commend ourselves, in all filial affection and humble respect, to your benediction, and, in so far as in these proceedings our errors or our infirmities may require it, to your forgiveness,—We have the honor to remain, my Lord Archbishop, your Grace's most dutiful Servants and sons in the Lord,

RICHARD WEBSTER HUNTLEY, M. A.
JOHN JEBB. M. A.
WILLIAM FREDERIC POWELL, M. A.

To the Most Reverend Father in God, JOHN BIRD, by Divine Providence, Lord Archbishop of Canterbury, Primate of all England, and Metropolitan, &c.

MAY IT PLEASE YOUR GRACE:—We, the undersigned, Clergymen of the Church of England, desire to approach your Grace with a deep reverence for your high office, and with earnest prayer for the divine blessing upon your Grace's counsels and labors for the Church.

Your Grace's recent accession to the Primacy, imposes it on us, as a solemn duty to make known to your Grace those sentiments, already largely expressed by the Clergy, and graciously received by your venerated Predecessor, with which we have viewed the events connected with the appointment of the Rev. Dr. Hampden to the See of Hereford. It is well known that Dr. Hampden, having been elected to that See, at the Confirmation of the said Election in the Court of the Archbishop, certain objections were in due form offered; and that, although any and all objectors to said Election had been cited to appear, the Judge and his Assessors refused to hear the said, or any other, objections, on the ground that the Court was not competent to receive them; and that, on an appeal to the Court of Queen's Bench, the Judges were equally divided in opinion, thereby leaving the question of the validity of such Confirmation still undecided. It is also notorious, that the said Dr. Hampden has for many years labored under the imputation of being a teacher of unsound doctrines, contrary to the true Christian faith, and the Articles and Formularies of the Church of England.

We, therefore, the undersigned Clergymen of the Church of England, humbly beg your Grace to receive this our solemn Protest against the Consecration of Dr. Hampden to the Office of Bishop, until such time as satisfaction shall have been given to the Church, of the soundness of the faith and teaching of the said Dr. Hampden.

### PROTEST.

*In the Name of the Most Holy Trinity,*—AMEN.

To the Most Reverend the Archbishops, and the Right Reverend the Bishops, of the United Church of England and Ireland, the Protest of the undersigned Priests of the said Church—

Whereas it is reported that the Rev. R. D. Hampden, DD., was elected to be Bishop of the Church and Diocese of Hereford; and whereas, it is also reported that the said election was confirmed in the Court of the Archbishop of Canterbury; and whereas it is also reported that at such confirmation, although any and all objectors to the said election were cited to appear, and certain objections were in due form offered, the Judge and his Assessors refused to hear the said or any other objections, stating that the said Court was not competent to recieve them; and whereas, on an appeal to the Court of Queen's Bench, the Judges were equally divided in opinion, thereby leaving the question of the validity of such confirmation still undecided; and whereas the aforesaid R. D. Hampden has for many years labored under the imputation of being a teacher of unsound doctrines, contrary to the true Christian faith and the articles and formularies of the Church of England; and whereas such imputation does not rest upon vague report, but upon the deliberate judgment of many of the most learned Divines of the said Church, together with two decisions of the Convocation of the University to which he belongs, such judgments and such decisions being founded upon sermons and other writings published by the said R. D. Hampden, and still in circulation:

Therefore, we the undersigned, Priests of the United Church of England and Ireland, do hereby, in the face of the Holy Catholic Church, solemnly Protest against the consecration of the said R. D. Hampden to the office of a Bishop, and do implore your Lordships to surcease from consecrating the said R. D. Hampden until such time as satisfaction shall have been given to the Church as to the soundness of the faith and teaching of the said R. D. Hampden.

FRANCE.—In France, two new schemes for the promotion of Romanism have been started. A collection for the Pope, designed to be permanent, has been commenced under the authority of the bishops. It has received the names of "The Civil list of Pius IX" and "Peter-pence." The other is a commercial society called the "Society of Oceana." It is "an attempt to revive the system of combining commercial and missionary operations, so long carried on with astonishing success by the Jesuit order, and brought to a termination by the failure of Father Lavalette in Martinique. In addition to the branch establishments in the countries over which its operations are to extend, it is proposed to form branch associations of shareholders and subscribers in different countries. 'The numerous manifestations of sympathy,' says the first number of the "*Arche d' Alliance*;" the organ of the society, "'which reach us daily from foreign parts, give us reason to hope, that ere long new national branch associations will be constituted in Belgium, *in the United States*, in Brazil, and even in England, where a committee has been formed.' There are committees in all the principal towns of France, and an Italian branch association has been formed, with three committees at Rome, at Genoa, and at Turin. An extensive report, dated at Sydney, March 26th, from Lieutenant *Marceau*, the commander of the vessel *L'Arche d' Alliance*, had been received at Paris, of which the journal of the same name says, that it 'contains the most satisfactory intelligence touching the commercial success of the society, and the important services which it has already rendered to the missions. If it were possible,' continues the *Arche d' Alliance*, 'without compromising the interests of the society, to publish the documents which have reached us, we have no doubt that all our friends would take immediate steps to procure additional cooperation for our undertaking.' Considering that the pope has officially announced himself as the patron of this society, and that its vessels are commanded by naval officers of the papal maritime powers, the scheme, though as yet in its infancy, is sufficiently important to call forth the vigilance of those whom, in a religious, political, or commercial point of view, it may concern."

ITALY.—*The Pope.*—The wise and liberal pontiff, Pius IX, the beloved of the descendants of those who left England to get rid of the popery of the surplice and the sign of the cross in Baptism: Pius IX, whose enlightened liberality, has reconciled to him the men who value themselves upon being the descendants of those who founded a state without a king and a Church without a bishop, notwithstanding he is himself both king and bishop; Pius IX is about to demonstrate his illumination by making the immaculate conception of the Blessed Virgin an article of faith. "The importance," says 'The English Review,' "of such a decision, dating the commencement of the work of man's redemption, not from the Incarnation of the Blessed LORD, but from the alleged immaculate conception of Mary as the first of the race of Adam, who was exempted from the stain of original sin,—a decision which will give a countenance, that has hitherto been wanting, to the most blasphemous extravagances connected with the worship of the Virgin,—is at once evident.—As a preliminary step to the attainment of this object, a feeler has been put forth at Rome itself in the shape of a treatise, the author of which is no less a personage than the learned Jesuit John Peronne. The title of it, '*De Immaculato B. V. Mariæ Conceptu, an dogmatico decreto definiri potest? Disquisitio theologica*,' at once indicates the drift of the work; and not less significant is the fact, that it is dedicated to Pius IX."

So far is this dedication from being displeasing to the Pope, that in consequence of this publication, he addressed, on the 25th of October last, a brief to Father Peronne, "in which before he has had time to read the work itself, he not only highly compliments its author, but expresses his approbation of the subject of it, and of its dedication to himself." The question thus mooted at Rome has been taken up in France, where the *Ami de la Religion*, has devoted to it six successive articles, penned by another Jesuit, Father Felix, the manifest object of which is to elicit such an expression of public opinion as may justify Pius IX in giving the desired decision; which being pronounced *ex cathedra*, and acquiesced in by the episcopate, would have the effect of constituting the doctrine in question an article of the faith.

We find the Jesuits and the Pope alike engaged in the same work, notwithstanding the deadly hostility which has been said to exist between them. Our authority, "The English Review," gives "a few extracts from a letter addressed by the Reverend Father Roothaan to the editor of the "*Courier Francais*," only premising that the fact of a liberal French newspaper being honored with the autograph correspondence of the general of the Jesuits, is itself a not insignificant sign of the times. The letter is dated from Rome, September 14th, 1847, and is a protest against the assertions advanced by a correspondent of the *Courier*, that the Jesuit and retrograde party were engaged in a permanent conspiracy against Pius IX.

CHINA.—*Church at Shaughai.*—A public meeting was held at Shaughai, on the 6th of April, to take measures for the establishment of a Protestant Episcopal Church, for the use of the Europeans and Americans residing at that place. It was resolved to build a Church, to accommodate at least 300 persons; and also a parsonage. A lot had been previously given, by Mr. T. C. Beate. The Church is to be styled Trinity Church. The Rt. Rev. Dr. Boone was present, and took an active part in the proceedings.

FOREIGN MISSIONS.—ATHENS.—The receipts for this Mission are entirely inadequate to its support; and, without the prompt and liberal aid of its friends, cannot be sustained. At the anniversary distribution of rewards, at Christmas, there were five hundred and fifty pupils present.

AFRICA.—*Cape Palmas.*—There is an encouraging opening for a Missionary among the Colonists. A Church edifice is necessary. A beginning has been made; materials partially collected; and some liberal subscriptions obtained. Further assistance is necessary.

## Domestic Intelligence.

NEW YORK.—*Services by the Bishop of Pennsylvania*—Acting by the request of the Standing Committee of the Diocese:

Tuesday evening, 11th inst., in the Court House, Sandy Hill, preached, and confirmed eleven persons.

Friday, 14th, morning, in St. John's, Kingston, Ulster county, preached, and confirmed sixteen persons.

Saturday, 15th, afternoon, in the Church of the Holy Communion, New York, preached and confirmed twenty-nine persons, also one in private.

Palm Sunday, morning, held an ordidation in St. Peter's, Chelsea, New York, on which occasion Mr. L. Nathaniel Garfield, and Mr. Henry Sansom, (the former an Alumnus of the General Theological Seminary,) were admitted to the holy order of deacons, and the Rev. Thomas Cook and the Rev. C. Winter Bolton were admitted to the holy order of the priesthood. Morning prayer was said by the Rev. R. H. Bourne, assisted by the Rev. Lot Jones, of the Church of the Epiphany, who read the lessons. The sermon was preached by the Bishop The candidates for the diaconate were presented by the Rev. Hugh Smith, D.D., Rector of St. Peter's. The candidates for the priesthood were presented by the Rev. Lot Jones, who, with the Rev. Dr. Smith, and the Rev. Mr. Bourne, assisted in laying on of hands. The most holy sacrament of the Eucharist was administered by the Bishop, assisted by the rector of St. Peter's. Previous to the ordination, the Bishop confirmed twenty-one persons, and addressed them.

In the afternoon, in the French Church du St. Esprit, preached, and confirmed sixteen persons.

At a later hour, in St. Simon's Church, (German,) confirmed twelve persons—all the services except the confirmation office being in the German language. The Bishop's address, having been translated into German, was read by the pastor of the church, the Rev. Mr. Cook.

WESTERN NEW YORK.—*Bishop DeLancey's Visitation.*—On Wednesday, April 5th, in the afternoon, Bishop DeLancey preached in the Methodist Chapel at Hampton, and confirmed four persons. Prayers were read by the Rev. Almon Gregory, of Rome, and the confirmation preface by the Rev. O. H. Staples, the Missionary of the station

On April 6th, the Bishop officiated in St. Peter's Church, Oriskany. Prayers were read by the Rev. Mr. Battin, of New Hartford, and the Bishop preached and administered the holy communion, assisted by the Rev. Mr. Staples. In the afternoon of the same day, services were held in the Presbyterian House of worship in Whitestown. Prayers were read by the Rev. Mr. Leeds, of Utica. The Bishop preached and confirmed two persons, the confirmation preface being read by the Rev. Mr. Battin. Other clergy present, were the Rev. Mr. Paddock, of New Hartford, the Rev. Mr. Skinner, of Cottlandville, and the Rev. Mr. Staples, of Hampton.

On the 7th, the Bishop visited St. Stephen's Church, New Hartford, in the afternoon. Prayers were read by the Rev. Mr. DeZeng, of Hamilton, assisted by the Rev. Mr. Leeds, who read the lessons. The Bishop preached and confirmed nine persons; the confirmation preface being read by the Rev. Mr. Battin, the Rector of the Parish. Other clergy present, were the Rev. Dr. Rudd, and the Rev. Mr Paddock.

On Sunday, the 9th, the Bishop visited Grace Church, Utica. The morning service to the Creed was read by the Rev. Mr. Paddock. The Prayers and Litany were read by the Rev. Mr. Leeds, the Rector. The Bishop read the Ante-Communion service, and confirmed nineteen persons. One person was confirmed on the previous day, in private. The Rector read the confirmation preface, and the Bishop preached. The Rev. Mr. Burgess was also present.

In the afternoon, in Trinity Church, evening prayer to the Creed was read by the Rev. Mr. Leeds, and the remainder of the service by the Rev. Dr. Proal, the Rector, who also read the confirmation preface. The Bishop confirmed sixteen persons, and preached the sermon on the occasion. The other clergy present, were the Rev. Mr. Burgess, Rev. Mr. Perry, and the Rev. Mr. Paddock.—*Gospel Messenger.*

MASSACHUSETTS.—Within the last year, three new primary school houses have been built in this city, at the public expense, which are, probably, not excelled by any similar edifices in the United States. They have been constructed according to plans prepared by Joseph W. Ingraham, Esq., well known as a most zealous and faithful laborer in the cause of education, and a devoted Churchman. One of these buildings, situated in Sheafe street, for the accommodation of primary schools in District No. 2, was dedicated, with appropriate services, on Monday, March 27th. The services were under the direction of Mr. Ingraham, the Chairman of the district committee. This building is three stories high, and 53 feet long by 25 feet wide, having a play-ground in front, of 63 feet by 16 feet. There is a school-room on each floor, with ante-rooms, closets, recitation-rooms, and other conveniences for teachers and scholars, all fitted up in a style alike creditable to the liberality of the city, and to the judgment and good taste of the chairman of the committee. The rooms are beautifully decorated with maps, charts, pictures, and other ornaments, and are certainly as attractive as school-rooms need to be made. And what is very important, particular attention has been paid to the free ventilation of the air, which so soon becomes offensive and unhealthy, where there are not proper means for constant ventilation The city may well be proud of such monuments to her enlightened liberality and sound policy.—*Boston paper.*

NEW JERSEY.—*Gas at Burlington College.*—A complete apparatus for the manufacture of gas, has just been put in operation at Burlington College, and the extensive buildings of that flourishing institution are now illuminated with the most beautiful of all lights. St. Mary's Hall also, with its still more extensive buildings, together with the residence of Bishop Doane, are also lighted from the same source. The whole experiment has been eminently successful, and has been found to produce a large weekly saving of expense; while the saving of the trouble, dirt, and danger, of the former mode of lighting with oil, would of itself be a sufficient gain. The gasometer contains two thousand feet of gas, supplying nearly three hundred burners, which consume the contents of the former three times per week.—*Burlington Gazette.*

PENNSYLVANIA.—*Correction.*—Rees O. Evans, as said in the last number of the "Banner" to have been admitted to Deacon's orders by Bishop Potter, should have been Rees C. Evans. Papers which have copied the name as it was erroneously given, will please to make this correction.—*Banner of the Cross.*

OHIO.—*Grace Church, Cleveland.*—This new church was opened for divine service on Sunday, March 26th.

The church is located on the south-west corner of Erie and Huron streets, fronting on the latter, and presenting a side view on Erie street. The walls are of brick, in the early English Gothic style of the 13th century. The main walls are 87 feet 4 inches long, by 43 feet 8 inches wide, and 20 inches thick from the base up to the water table. * * * * The whole length of the building, from the extremity of the buttress that supports the angle of the tower in the junction of Erie and Huron streets, back to the extremity of the buttress supporting the angle of the main building on Erie street, is 96 feet. The front on Huron street is a handsome specimen of the early Gothic. The tower on the right, with its massive door of entrance, a large triplet window with leaden sash and enamelled glass between the tower and the octagon, and another large door of entrance on the left of the octagon, and the high pointed gable, surmounted at the apex with a Gothic Cross, (a never failing accompaniment of this style of architecture,) are all selected from the purest models of ancient art, and carefully preserved from any intermixture of the more florid Gothic styles of later ages. * * * *

The interior is lighted by the large triplet window in front, by thirteen side windows, and by a large triplet in the rear over the Altar, same size as the front triplet. The windows are all of the sharp pointed or lancet top form, with leaden sash and small diamond panes of mottled or enamelled glass. The Altar triplet is ornamented with a narrow border of stained glass on each side, and with painted foliated heads in the lancet tops, surrounding the well known Scripture emblems taken from Revelations, 22d Chapter verses 13th and 16th; the Alpha being in the right window—the Omega in the left—and the bright and Morning Star in the centre. Below the Star, in the centre window, and about one-third of the distance from the top, there is inwrought a plain Cross of crimson stained glass. Below the centre window and directly under the Cross, stands the Altar or communion table against the wall, enclosed by the Chancel, on an elevated rectangular platform of spacious area, being 25 by 11½ feet. The Chancel rails enclose a rectangular space 19 feet by 8½, leaving 3 feet space on the platform in front and on each side without the Chancel rails, for the convenience of communicants The platform is ascended in front and on the sides by three steps. Two lecterns of plain construction are placed on the outside of the Chancel rails, one near each corner of the platform. The morning and evening prayer will be said at the one on the right, and the Word preached from the other. * * *

The whole interior area, 40 by 84 feet, is entirely free from all obstruction of pillars or columns of any kind, affording an uninterrupted view of the officiating clergyman from every part of the house. It will seat about 500 people.

The unadorned, almost rustic simplicity of the interior finish, and the rigid adherence throughout the whole work to the plain, substantial models of the purest Gothic ages, when man had not yet learned to sacrifice strength, durability and substantial comfort, to mere ornament and luxury; the subdued and sombre light shed upon the congregation, through the long, narrow, antique windows; and the few, but most expressive emblems of the Christian Faith which adorn its walls—all combine to invest the place with those hallowed associations which tend to solemnize the thoughts and exert a tranquillizing influence over the soul of man, that inclines and fits it, if ever fit, for high and holy converse with its God.

It may be proper to state, that in the absence of pew rents, the Rector is dependent for support on the free will offerings of the congregation, which are collected every Lord's Day, in time of Divine Service, at the reading of the Offertory.

It is hoped that benevolent individuals, who wish well to our object, will, from time to time, "according to their several abilities," send us contributions to aid in supporting the ministrations in the Parish.—*Cleveland Herald.*

ALABAMA.—The Bishop, on Saturday and Sunday, the 25th and 26th March, visited (in his annual visitation of the Diocese) Jacksonville, Benton co. On the morning of Saturday, the Annunciation, Morning Prayers were said by the Missionary of the place, and the Ante-communion service and sermon by the Bishop. Sunday morning the Bishop preached and administered the holy communion, and in the afternoon of the same day catechised the children and confirmed two persons. In the evening of the same day attended the third service for the colored, and administered the apostolic rite of confirmation to an aged colored person.—*Ib.*

FLORIDA.—*Copy of a Letter to the Standing Committee of the Diocese of Florida.*—Gentlemen—The resolution of your respected body, inviting me to extend "Episcopal visitations to such parts of Florida, and at such times as may be convenient and agreeable to me," accompanied with a kind letter from your worthy President, has been received; and for this expression of your confidence, my thanks are due, and now cordially tendered. My duties in the Diocese of South Carolina claim so much time, and increasingly so, that I feel sure, I could give to the Diocese of Florida very insufficient assistance. But a more than ordinary interest in the welfare of your Diocese makes me unwilling to decline the attempt to try to do what I can. I *might* visit, though not often, the Churches in East Florida, and two or three of those in Middle Florida; but I cannot at present definitely name the time

I remain, with much respect, yours in the Church,

C. E. GADSDEN,
Bishop of the Diocese of South Carolina.
[*Charleston Gospel Messenger.*

WISCONSIN.—*New Church.*—The Churchmen of Whitewater and vicinity, are engaged in the effort to erect a place of worship in that village, which is one of the many favorable openings in the important Diocese of Wisconsin. Their object is to build a church that will cost about $800, of which amount $550 has been subscribed in the neighborhood; and they respectfully appeal to the liberality of the friends of the Church in this portion of the country to aid their undertaking. The station is under the charge of the itinerant missionary of the General Domestic Board, Rev. Melancthon Hoyt; and they have already engaged the Rt. Rev. Dr. Kemper, their missionary bishop, to lay the corner-stone on the 17th of the present month. It is desirable that the building should be completed without delay; but they do not feel authorized to proceed, until they have ascertained that the amount needed can be raised. Any contributions for this praiseworthy object, may be enclosed to N. Hoppin, Rector of Christ Church, Cambridge, Mass., and will be placed at the disposal of Bishop Kemper.—*Christian Witness.*

RESIGNATION.—Rev. S. Davis, of the Oneida Mission, Duck Creek, Wisconsin, on account of ill health.—*Banner of the Cross.*

### Clerical Changes.

The Rev. F. R. Hanson has been received into the Diocese of Maryland, by letters dimissory from the Rt. Rev. the Bishop of Alabama, and has been invited to the charge of St. Paul's Parish, Calvert co. P. O. Prince Frederick.

The Rev. Samuel A. Clark of Plymouth, Massachusetts, has accepted the call of the Vestry of Advent Church, Philadelphia, to become their Rector, and will enter upon the duties of the Parish the first of May.

The Rev. Charles S. Putnam having received and accepted a call to Christ Church, Derby, Conn, has resigned the charge of St Paul's, Woodbury, Conn.

The Rev. Pierre Teller Babbit, of Charleston, S. C., has been unanimously called to the Rectorship of St. Paul's Church, Woodbury, Ct.

The Rev. Ferdinand E. White, having removed his residence from Milford, Conn., to Washington, North Carolina, requests that all letters and papers for him may be addressed accordingly.

For the Churchman.

*Mr. Editor,*—Permit me again through your columns to remind the members of our Church, of the pledge some time since given to Bishop Southgate, for the expenses of the Turkish and Armenian Tract now preparing by him, to the amount of Two Hundred Dollars. Up to that amount he has been empowered to draw—and of that sum only $12 (as appeared by the report of the Committee at the late meeting of the Tract Society) has as yet been received. The good faith of the Church, as well as its best interests here, and its means of influence there—are all involved in this question—Shall the Society be prepared or not to meet his authorized draft? Those who are unwilling that such disgrace should rest on the Church and its authorized Agents in this matter, will please forward their contributions at as early a date as convenient, to Thomas C. Butler, Esq., Treasurer, No. 20 John street, (by whom they will be acknowledged,) or to

JOHN MCVICKAR.
Chairman, &c., No. 8 Columbia College.

### Married,

On the 6th of April, in St. Louis, Mo., at St. John's Church, by the Rev. W. Griswold, ROBERT P. WILLIAMS, late of Boston, to Mrs. CAROLINE F. ASTON, late of Manchester, England.

### Died,

At Flushing, at the residence of her son, Isaac Peck, on Friday, March 31st, Mrs. THEODOSIA PECK, aged 86.

Seldom are we called to part with any one more venerable for Christian character and life—more useful or more beloved. She was spared to a great age, yet was not as eminent for her age, as for her excellence. Even in mere human respects, there was everything in her which would secure respect and reverence, and engage affection—for she was eminently "true of heart;" sincerity, judiciousness, and kindness, in her, were beautifully blended. And as a Christian, few have attained to her spiritual degree, though in her modesty and humility she was the last one to have admitted such a thought. Great humility, confiding trust in her Redeemer, strict adherence to all that is dutiful in the Christian, and a tender and loving spirit, were her leading traits; and all were matured, mellowed, and beautified, by age. She had the happiness of seeing herself surrounded by a numerous company of children and grand-children, energetic, useful, highly esteemed and influential as citizens:—and what to her was far better, a company of believers, in whose life or death she took Christian satisfaction. Her afflictions were not few, for she was called to many trials and bereavements, to several within the year before her own departure. But she ever justified the ways of God, and received such dispensations with the Christian's faith and submission. Her blessings were many; she knew how to appreciate them, and was thankful. She bore her years so well, that she was in the enjoyment of all her common and spiritual privileges till she died. At the last communion in her parish church she was there; on the Sunday preceding her departure she was there; though her last sickness was sudden, (as she had expressed her desire rather that it should be,) it was not so instant but that she rallied from her first faint turn, and her children were around her with all kindest solicitude, and her pastor was at her side with consoling services of faith.

Well does the writer of this brief memorial remember the comfort and strength her presence and example used to give him, when years ago he was favored with her more frequent intercourse. After spending an evening with her, listening to her kindly and devout conversation, and engaging in family prayer, he always left with the feeling that he had been with one of the Lord's servants indeed, a mother in Israel, such as an Elizabeth of old; and as if he had trodden near the precincts of a better world. She has gone. Her earthly remains repose among her kindred in the parish church-yard; the present Rector of the parish, and one who had formerly been her pastor, conducted the last solemn services on Sunday afternoon, and the former delivered a discourse, earnest, touching, and appropriate, to a large assembly of sympathizing friends. If with solemnity, and with somewhat of human sorrow, they gathered around her grave, yet the feeling predominated which accords with the noble strain of our liturgy—"We bless thy holy name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace, so to follow their good examples, that with them we may be partakers of thy heavenly kingdom."

At Mercer Hall, on Sunday night, February 6th, after an illness of three days, FRANCES JANE OTEY, youngest daughter of the Rt. Rev. Bishop Otey, of the Diocese of Tennessee, in the 10th year of her age.

On Saturday morning, April 15th, EDWARD, only son of EDWARD L. and JULIA R. HOUGHTON, aged one year, four months, and sixteen days.

## Notices.

EPISCOPAL MISSION TO SAILORS IN THIS CITY.

A number of ladies favorable to this cause intend holding a Fair, immediately after Easter, the proceeds of which are to be presented to the *P. E. Church Missionary Society for Seamen*, to aid in relieving them from their present indebtedness.

Any donations for this purpose will be thankfully received by Mrs. Haight, at No. 25 East 14th street, one door west of Union Square; or at Cromwell, Haight & Co., 88 Maiden Lane; Mr. George C. Morgan, 44 Pike street; Mrs. Forbes, 6 Abingdon Square; Mr. Charles Ely, 201 Washington street, Brooklyn.

The Fair will be held at the "*Minerva Rooms*," No. 406 Broadway, on *Wednesday and Thursday, the 26th and 27th of April.*

The Committee will be in attendance on Tuesday, the 25th, (at the rooms at 10, A. M.,) to receive donations.

New York, April 15, 1848.

☞ In consequence of an unavoidable accident, the Fair will be held at the *Apollo Rooms*, No. 410 Broadway, instead of the Minerva Rooms. April 22, 1848.

☞ The Annual Meeting for the election of Offices and Managers of the "*Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York*," will be held in the Sunday School Room of the Church of the Ascension, on Easter Monday evening, (24th inst.,) at half-past 7 o'clock.

THOS. P. CUMMINGS, Rec. Sec'y.

New York, April 22, 1848.

CHURCH OF THE HOLY APOSTLES.
Corner of 28th street and 9th Avenue.
Rev. ROBERT S. HOWLAND, Rector.

This Church is now opened for Divine Service every Sunday at 10 1-2, A. M., 3 1-2, and 7 1-2, P. M.

A committee of the Vestry will be in attendance at the church every Wednesday and Saturday, from 4 to 5 P. M. Applications may be made at other times, to

C. D. VARLEY, M D., cor. 23d st., and 9th Av.
WALTER ROME, Manhattan Gas Works, 18th street, near 10th Avenue.

New York, April 15, 1848.

*Church of St. George the Martyr.*—No. 563 Broadway, between Prince and Spring.—Divine Service every Lord's Day, at 10 1-2, A. M., and 7 1-2, P. M. Catechetical Instruction at 2 1-2, o'clock.

Seats Free—British Emigrants and English Residents who have no stated place of worship, are earnestly invited to attend.

CARD.—Learning that a rumor exists that it is purposed to close St. Paul's College, the Rector takes this means of informing the friends of the Institution, that such is in nowise his intention—that the rumor is wholly incorrect—and that all arrangements for the continuance of the Establishment, are now in operation, in like manner as they have ever been. J. G. BARTON, Rector.

## Calendar.

APRIL.

23 EASTER DAY.—*Proper Anthems* (printed immediately before the Collect) *instead of* "Venite Exultemus;" *and Proper Psalms instead of the Psalms for the Day.*
24. Monday in Easter Week.
25. Tuesday in Easter Week.—St. Mark the Evangelist
30. First Sunday after Easter.

## Acknowledgments.

*PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN—NEW-YORK.*

The Treasurer ackowledges the receipt of the following sums, since his last report, 10th inst:

Hugh Auchincloss $1; Ed M Young 2; Mrs Davenport 3; J D 2; Elizur Ward 2; Miss Woodruff 2, B S Thomas 5; Collections at the Chapel of the Holy Comforter for the Mission 26,15; Ship Rox 18c. Total $42,33.

*J. DAVENPORT*, Treas'r,
April 17, 1848. 10 Platt-street.

*In the last Acknowledgment.*

*Erratum.*—For collection at Calvary Church N. Y., after sermon by Rev. Mr. Parker, 28,36, read, after sermon by Rev. Mr. Southard, Rector, 220,29; and add, collection at St. Peter's Church, N. Y., after sermon by Rev. B. C. C. Parker, 28,36.

*DOMESTIC MISSIONS.*

Since his acknowledgment of the 11th inst., the Treasurer has received the following contributions:

Mo. offerings St John's, Stamford, Ct, $22,39; Sun Sch St Paul's Brunswick, Me, 3; thro J Loney, R A Md, Severn par, Accomac co, hf 5; St Paul's par, Prince George's co, 6,85; Charlotte Hall hf 5; King and Queen par 9; Shrewsbury par, Kent co, 7,64; St Thomas par, Baltimore co, from Mr Owen, 10; E Lyon 5; Mrs J Carroll 5, Rev Mr Austen and family 15; Mrs Lynn 5—49. Trinity ch, Baltimore, 11,50—94 99; St Paul's Chilicothe, Ohio, for Ill, 10; offgs of Trinity ch, New Haven, Ct, 75; Mrs Henderson 20; H P B 4; St Pauls, Louisville, Ky. 45; St Thomas par, Hancock co, thro J Loney, R A, 10. Total, $274,38.

THO'S. N. STANFORD, Treas.
New York, April 18, 1848. 139 Broadway.

*FOREIGN MISSIONS.*

The Treasurer acknowledges the receipt of the following sums, since his report of 11th inst:

Church of the Ascension, through Mrs Dr Bedell, from Mrs Kohne $25, Mrs Hall 25, Mrs Truckle 5, Mrs Alsop 5, for ed China—60; St George's ch, New York, 44,95, do, do, special for Greece 100, do, do, do, Africa 70, do, do, Female S S, ed Eleanor Milnor, Africa, 20, do Male S S, ed Jas Milnor, do, 20, do do ed Arch'd McElroy, China, 25, do do G M F J and S, ed of child, China, 25, do Mrs B, ed S J B, do 25—731,95; St John's ch, Providence, R I, children of Henry Dabney, for ed of a child, China, 25; thro John Lowe, Esq, Baltimore, Severn par, Accomac co, Md, hf 5; King and Queen par, St Mary's co, Constantinople 4,95; St Paul's ch, Prince Geo co, Africa 56c, Constantinople 25,59; St John's, Huntingdon, Baltimore co, for do, 11,31; Coventry par, Somerset, for do 10; St John's par, Harford co, 12, Charlotte Hall hf 5; King and Queen, Constantinople, 2; St Thomas's ch, Hancock, 10, do Constantinople 10; St Thomas, from Mr Owen, Baltimore co, for do, 10—106,41. Ch of the Holy Trinity, Middle Haddam, Ct, 1; St Paul's ch, Brunswick, Me, 10; S S of do, 3; Ch of the Holy Communion, New York, for support of an unmarried missionary, China, 500; do for Africa, 90—590. Anonymous, Montgomery, Ala, Constantinople 5; St Thomas's ch, N Y, 88,18, do China 3, do Africa 103—194,18; Ch of the Ascension, do, from the Cent-a-Week soc, for Greece 3,50; St Paul's ch, Louisville, Ky, for China 25, do Africa 25, do S S, ed Wm Jackson, Africa, 20—70; thro W H Hubbard, R A, Richmond, Va, Mr Baker 25c; Westown par, Charles City co, 20; Mrs Wickham, for Constantinople, 20; a member of St John's ch, Richmond, Va, for do, 2,50; C J Meriwether, Albemarle, Va, 5; Mrs L M Meriwether, do 10; M L Anderson, do 2,50; Mrs Scott 1; Fincastle parish, Botetout co, 31,50; Christ ch, St Ann's par, Albemarle, 10,85; Walker's par, do, 9,15; family of children in Walker's pa, for China, 10—122,75. Thro same, from a poor Western christian, for Constantinople, to be in addition to annual ap, 100. Total $1992,79.

J. SMYTH ROGERS, Treas'r,
New York, April 18, 1848. 61 Wall-street.

*THE NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.*

The Treasurer acknowledges the receipt of the following sums since his report of 11th inst:

Calvary Church, Rev Samuel L Southard, $100; St Stephen's ch, Rev Joseph H Price, D D, 24; Trinity ch, Potsdam, Rev J G Hubbard, 16; All Saints' ch, W E Eigenbrodt, 30; L Brown, donation 1. Subscribers—Mrs Stephen Waring 2, R E Purdy 2. Total $175.

Donations and subscriptions thankfully received, by

*THOMAS C. BUTLER*, Treas'r and Agt,
New York, April 18, 1848. 20 John street.

*PROTESTANT EPISCOPAL TRACT SOCIETY.*

The Treasurer acknowledges the receipt of the following sums since his report of 11th inst:

Calvary ch Rev S L Southard, $10; L Brown, dona'n, 1; Rev F Miller, annual, 1. Total 12.

Donations and subscriptions thankfully received, by

*THOMAS C. BUTLER*, Treas'r and Agt,
New York, April 18, 1848. 20 John street.

*THE AGENT* of the Gen. Prot. Episcopal S. S. Union acknowledges the receipt of $30 from the Sunday School Children of Zion Church, by their Rector, for the benefit of the NASHOTAH MISSION, which sum is placed to the credit of the Rev. James Lloyd Breck, of said mission, to be drawn upon in Books.

*DANIEL DANA, JR*, Agent, &c.
Depos'y 20 John-st, New York, April 14, 1848.


## Advertisements.

SPENCER'S English Reformation.—History of the Reformation in England—By the Rev. J. A. Spencer, A. M., "*Author of The Christian Instructed in the Ways of the Gospel and the Church.*" 1 vol, 16mo.

"The author 'claims to have carefully sought exactness and precision in regard to facts and circumstances; to have consulted every writer within his reach, in order to verify the statement made in the text; to have endeavored to be strictly just and fair towards all parties and persons; and to have set forth the public acts of the Church and State as faithfully as he was able, and as fully as the limits of the volume would admit.' We regard it as of special importance at this time, that the causes which led to the reformation of the Church in England, should be well understood. There are many persons to whom the larger histories of it are not accessible, and who would not have time to study them if they were. To such, and to the young learner, this little book of 200 pages will impart much useful information upon that interesting era in the history of the Church."—*Banner of the Cross.*

Published by
April 22. *STANFORD & SWORDS*, 139 Broadway.

ENGLISH Church Architecture.—D. Appleton & Co. have recently imported: I. Parish Churches—being Perspective Views of English Ecclesiastical Structures, accompanied by Plans drawn to an uniform scale, and letter-press descriptions by R. & J. A Brandon, Architects—nearly 100 plates. Price $12.
II. A Manual of Gothic Architecture, by F. A. Paley, M. A., with nearly 70 illustrations, 1 v, $1.25.
III. The Principles of Gothic Ecclesiastical Architecture, by Matthew Bloxam, illustrated by 228 cuts, $1,75.
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VII. A Concise Glossary of Terms used in Grecian, Roman, Italian and Gothic Architecture, illustrated with 40 cuts, $1,75.
VIII. Instrumenta Ecclesiastica, containing a variety of Working Drawings of Details and Fittings appertaining to Churches and their precincts, edited by the Ecclesiological Society, 1v, 4to, $10.
IX. An Inquiry into the Difference of Style observable in Ancient Glass Paintings, especially in England, with Hints on Glass Paintings by an Ameteur, illustrated with 75 plates, beautifully colored, $8.
X. Winkle's Architectural and Picturesque Illustrations of the Cathedral Churches of England and Wales, with descriptions, 3vols, comprising over 150 pages, $13 50.
XI. Chronological History and Graphic Illustrations of Christian Architecture in England, illustrated with 86 steel plates, by John Britton, F. S. A., 1v, 4to, $15.
XII. Weale's Papers on Architecture, illustrated with several hundred plates, some colored, 4vols, 4t, $40.
XIII. An Analysis of Gothic Architecture, illustrated with over 700 examples of Doorways, Windows, &c., with remarks by R. & J. A. Brandon, 2vols, 4t, $30. April 22. 1t

JUST PUBLISHED, in 1 vol. 8 vo, cloth binding—price $1,50—*The Primacy of the Apostolical See Vindicated*—By the Rt. Rev. Francis Patrick Kenrick, D. D., Bishop of Philadelphia

This edition, the third within a short period, of the able and convincing work of the Rt. Rev. Bishop of Philadelphia, has been so extensively revised and enlarged—in many parts entirely rewritten—that it may be said to be an entirely new work.

The fact that the two preceding editions were so promptly exhausted, is the strongest proof of the power and learning with which the Rt. Rev. author has treated the interesting and important subject of the Primacy This third edition will commend itself still more strongly to the favor of the public.

*EDWARD DUNIGAN & BROTHER*,
April 22. 3t 151 Fulton-street.

JUST RECEIVED—By the Hibernia—Webb's Beloved Disciple—Hannet's Bibliographee—Peels on 1st Corinthians—Heming on Papacy—Cust's Sunday Night Reading—Webb's Continental Ecclesiology—By

*STANFORD & SWORDS*,
April 8. Importers, 139 Broadway.

EPISCOPAL ACADEMY of Connecticut.—This institution originated with the good Bishop Seabury, and has now been in existence more than half a century. The Trustees are appointed by the Convention of the Diocese, and the Principal is a Presbyter of the Church.

The Principal and Assistants devote their whole time and attention to the instruction and management of the scholars. Every branch is taught requisite to prepare young men for college, or for the active pursuits of life. The Institution is situated in Cheshire, a delightful and retired village, 13 miles from New Haven, and 25 from Hartford. There are 3 terms in the year, of 14 weeks each, the 1st beginning on the 2d Thursday in September, the 2d on the last Thursday in December, and the 3d on the 4th Thursday in April.

The charges for tuition are $7 per term for the Classics and the higher English studies, and $6 for the lower. Board may be obtained in respectable families at from $1,75 to $2 per week, exclusive of fuel, lights and washing. The Principal receives into his family such pupils as their parents desire to place more particularly under his charge, at an expense of $50 per term, including everything except books and stationary. Bills payable one half in advance, and the balance four weeks before the session closes.

For further particulars, inquire of the Principal,
Cheshire, April 18, 1848. 3t *S. B. PADDOCK*.

GREAT Literary, Scientific, and Religious Attraction, at 146 Nassau street.—50,000 volumes of the most curious, rare, and recondite works, gleaned from all the great literary emporiums, are now offered for sale at the above great Bazaar of Knowledge. The extraordinary additions of rare and curious works lately received, are the admiration of all who visit the establishment. The prices are unprecedentedly low, for cash. There is now on hand a large supply of French, Italian, Spanish, and German Books, from the continent of Europe: while from London it has received 12,000 fresh volumes—enough to dazzle the eyes of every beholder. None, therefore, in quest of books, need fear disappointment, for there is no subject on which the best works may not be found. It is, if possible, more distinguished by its cheapness than anything else, though its riches, variety and extent are truly wonderful. *JOHN DOYLE*.

Cheap Ancient and Modern Bookseller, 146 Nassau-st, N. Y. a15:tf

CHURCH REVIEW.—The Church Review and Ecclesiastical Register, No. 1, Vol. 1, just published, and for sale by *STANFORD & SWORDS*.

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The present annual revenue derived from premiums on American policies is about $100,000.

A new pamphlet containing much original matter illustrative of the benefits of Life Assurance, can be had at the Society's chief office, 74 Wall street, *gratis*

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April 1—3m.

ENGLISH AND FRENCH BOARDING SCHOOL FOR BOYS.
Rev. S. DOUGLASS, A. M., Rector.

THE splendid mansion, now known as "the New York Orthopedic Institution," has been rented for the purpose of establishing an English and French Boarding School for Boys. The building is situated immediately upon the bank of the Hudson; and there are connected with it about twenty-five acres of land, thus affording ample space for play grounds. The distance from the City Hall is about 5 1-2 miles; and access to the Institution is by the Bloomingdale road, stages upon which pass the premises every 40 minutes.

The Institution is designed to afford the most ample opportunities for thorough instruction in English, Classics, Mathematics and French; the latter will form part of the *daily* study of the pupils, *and that without any extra charge.*

Strict attention will be paid to the moral and religious culture of the pupils.

The Institution will be opened on Monday, April 3d, 1848, but pupils will be received at any time, and charged only from the time of entrance.

For the accommodation of parents in the city, who may desire it, the Rector will receive pupils, and give them all the advantages of the Institution, with board, from Monday till Friday.

For further particulars, as to terms, &c., see Circulars, which can be obtained at the office of the "Churchman," and at the bookstore of the Messrs. Appleton.

The Rector refers by permission to the following gentlemen—

Rt. Rev. W. H. DeLancey, D D. LL.D.; Rt. Rev. W. R. Whittingham, D.D.; Rev. S. F Jarvis, D.D. LL.D.; Rev. Bird Wilson, D.D. LL.D; Rev. W. H. Berrian, D D.; Rev. Samuel H. Turner, D.D.; Rev. J. M. Wainwright, D.D,; Rev. J. F. Schroeder, D D.; Rev. S. Seabury, D.D.; Rev. J. H. Price, D.D.; Rev. B. I. Haight, D.D.; Rev. R. Cox; Charles Anthon, LL.D.; W. H. Harison, Esq., A. J. Bleecker, Esq., Abel T. Anderson, Esq., H Waldo, Esq., O. E. Hosmer, Esq., A. V. Williams, M.D., J. M. Bradhurst, Esq. April 1.

MISS BALLOW will remove her Boarding and Day School for Young Ladies from No. 10 Albion Place, to Twenty-second street, between Broadway and the Fourth Avenue—(the first stone-front house from Broadway;) and will be prepared to receive her pupils on Monday, the 1st of May The situation is airy and pleasant, and very convenient of access both by omnibus and rail-road. There will be vacancies for a few Boarders besides those already under Miss Ballow's care; and she can also receive an additional number of Day Scholars.

The regular course of study comprehends all the branches of a finished English and French education; and every facility will be afforded for the acquirement of other languages, Music, &c. Miss Ballow will continue to devote her entire personal attention to the care and instruction of her pupils, and will be assisted by the most competent Teachers

French is the language spoken in the school and family.

Until the middle of April, Miss Ballow may be seen at her present residence; where she will be happy to give further information with regard to her system of instruction, discipline, terms, &c.; and to refer to the parents of young ladies who have been or are now her pupils.

March 25—tf

DUTCHESS COUNTY ACADEMY,
Poughkeepsie, New York.
Rev. P. STANFORD BURCHAN, Principal.

THE Summer Term of this Institution will commence on Wednesday, the 3d of May.

*Terms*—Board and Tuition, - - - - $40 per quarter.

Music, Drawing, Modern Languages, and Gymnasium, extra.

Reference to Rev. Dr. Wainwright, Rev. Dr. Haight, Rev. Dr. Forbes, Rev. Dr. Sherwood, Rev. Homer Wheaton, Rev. A. D. Traver, Rev. S. H. Weston—Thomas C. Butler, Esq., David Hubbell Hoyt, Esq.

April 8—6w

PARLOR FURNITURE.

The Subscribers having constantly on hand a general assortment of Parlor and Cabinet Furniture of their own manufacture, and of the latest Parisian styles, would invite the attention of their friends and the public generally to call and examine their stock before going elsewhere. Owing to the advantages which they possess over many others, they will be enabled to sell at the lowest cash prices.

Also Church Furniture made to order.
Pew Cushions either in Hair or Moss.
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ST. JOHN'S INSTITUTE,
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This Institution is very pleasantly situated, and in a remarkably healthy position. It commands a view of Washington, Georgetown, Alexandria, and the Potomac river, for several miles.

Applications for information respecting *terms*, &c., or for the admission of pupils, may be made to the Rector, Post Office address, "St. John's Institute, near Georgetown, D. C." March 4—10t

BANVARD'S
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December 18—yl

THE Publisher of the True Catholic begs leave to remind the subscribers to the work of the approaching completion of the *Fifth Volume.* Dissatisfaction has arisen in some instances in consequence of neglect to make *arrangements for payment in advance*, or for *discontinuance*, of a new volume of the work *before the issue of the first number.* The publisher is compelled to be rigid in adherence to the rule requiring *timely* remittance of advance payment or notice of discontinuance. The subscription list of the True Catholic is now probably as widely extended as that of any similar publication in the Church has ever been. It is nevertheless much too small to afford an adequate remuneration to the publisher, while the editorial labors bestowed on it have never received or sought other return than usefulness here and its attendant reward hereafter. This being the case, the publisher considers himself at liberty to ask earnestly of those readers of the True Catholic, who regard the continuance and extension of the work as desirable, (and he knows that they are very many, and number among them names the most honored and influential in the Church,) AN EFFORT AT THE PRESENT TIME TO INCREASE THE SUBSCRIPTION LIST. Should such an effort be made, additional assistance, which will increase the interest and value of the work, may be expected. For its present standing the publisher knows that he has no need to appeal to any vouchers. The occasional notices of the True Catholic in Church papers are, without exception, gratifying to its conductors and friends. From other sources they are supplied with abundant reason to believe that few periodicals (perhaps none with so small a circulation) possess equal reputation and influence.

Those of the present subscribers who can procure one or more additions to the subscription list, are respectfully requested *not to delay the attempt*, if they think this appeal reasonable. Subscriptions may be forwarded to

JOS ROBINSON, *Publisher*,
No. 117 Baltimore street, Baltimore.

TERMS:

The price of subscription to the TRUE CATHOLIC is $2 50 a year, to be paid in advance—which may be remitted to the publisher by mail, (addressed as above) in notes of any specie paying bank—or in a gold piece carefully enveloped.

Complete copies from the commencement, in 5 volumes, bound, will be furnished for $10, upon receipt of that sum—or any of the first four volumes for $2 50 each.

March 11.

BOOK AND FANCY JOB PRINTING neatly executed at this office.

## Poetry.

From Keble's Lyra Innocentium.

### EASTER EVE.

"It is good that a man should both hope and quietly wait for the salvation of the Lord."

The Primroses with kindly gleam
Are looking out from bower and brake:
As bright and quiet all things seem
As if no heart on earth could ache.

Yet He, the Sun who yester even
Set in that wild tempestuous gloom,
When graves flew wide, and rocks were riven,
Still lingers in the dreary tomb.

Nor blame our peace: for He will rise,
His veil for evermore withdrawn.
O never yet shone vernal skies
So pure, as shall to-morrow dawn.

'Tis in that faith the flowers of Earth
Their very best make speed to wear,
And e'en the funeral mound gives birth
To wild thyme fresh and violets fair.

Stoop, little child, nor fear to kiss
The green buds on this bed of death.
Thou hast thy first baptismal bliss,
Like new-born babe's, thy fragrant breath.

Thy fragrant breath with this sweet air
From briar and turf may duly blend:
But keep it pure with Fast and Prayer,
Come early near, and lowly bend.

## Ecclesiastical.

From the Journal of the General Convention.

### REPORT ON THE STATE OF THE CHURCH.

MICHIGAN.—This Diocese, since the last Triennial Convention, has enjoyed its usual prosperity, under the protection and guidance of its Divine and ever-present Head.

With the utmost freedom of thought and expression of sentiment, perfect harmony has prevailed in all the deliberations and actions of the Annual Councils of the Church. No distinction of parties is practically known, feared or courted, but Christ and His foes.

Our Rt. Rev. Father in God possesses the affections and entire confidence of his Clergy, and the Clergy possess the confidence, and share the benefactions of a liberal and energetic Laity. The State is rapidly increasing in importance. Its location, as a connecting link between the overflowing wealth and population of the east, and the unlimited resources and extent of the west—the fertility of its soil and the enterprise of its inhabitants, make it a field of great importance to the Church; for the day is not far distant, when multitudes, from its crowded villages and cities, will roll onward in that tide of emigration, which now does, and must always find a channel in the deep waters of the surrounding lakes or across its iron pathways. While the peace and prosperity of the Church in this Diocese is a just cause of gratitude and rejoicing, none can look upon her present wants or future prospects without a feeling of sadness. The demands for our services are so numerous and urgent, that, if suitable Clergymen could be obtained, and in part supported, the number of parishes might in one year be doubled. Such, however, is the state of the Missionary funds, that the General Board have been compelled, though reluctantly, to diminish, rather than increase its appropriations to us. The Church of Christ, like Lazarus at the gate of Dives, is famishing for the "crumbs which fall from the rich man's table."

There have been added to the Church by the Holy Sacrament of Baptism, 562, of which 126 were adults. Three Churches have been consecrated; four are in the process of erection, and many others have been repaired and much improved.

There are 29 parishes; two places of worship, where the services of the Church are regularly performed—one for sailors, and the other for persons of color; and many stations where the itinerants and other Missionaries occasionally officiate. The number of Clergy is 29—seven have been dismissed to other Dioceses, and seven have been received from others—one has been degraded. There are four Candidates for Orders; five have been ordained Deacons, and two Deacons ordained Priests. There are about 1,200 Communicants. On account of the Bishop's absence, to perform Episcopal Service in the Diocese of New York, the Confirmations of 1845 do not appear reported in that year's Journal. In 1846 and '47, there were 249 Confirmations.

The vacant parishes are the following:

Christ Church, Adrian; St. James's Church, Albion; St. Michael and All Angels' Church, Cambridge; St. James's Church, Constantine; St. James's Church, Dexter; St. John's Church, Ionia; Trinity Church, Monroe; St. John's Church, Troy.

[To be continued.]

## Miscellaneous.

From the Gospel Narrative of our Lord's Passion, by the Rev. Isaac Williams, B. D.

### THE SEPULTURE.

#### THE HOLY SEPULCHRE.

"*Now in the place,*" says St. John, "*where He was crucified there was a garden, and in the garden a new sepulchre, wherein was never man yet laid. There, therefore, on account of the preparation of the Jews, since the sepulchre was nigh at hand, they laid Jesus.*" But as it was more particularly the act of Joseph of Arimathea, the other three Evangelists speak of it in the singular number: "*he laid Him,*" (Mark,) or, "*he laid it* (Matt. Luke) *in a sepulchre* (Mark, Luke) *hewn in stone;*" (Luke;) it was "*his own new sepulchre,* (Matt.,) *which was hewn out of a rock,* (Mark,) *which he had hewn in the rock,* (Matt.,) *wherein no man had been ever yet laid.*" (Luke.)

He was laid in a new tomb, hewn out in a living rock, for the Rock is ever put in Holy Scripture for heavenly strength; it is the appellation of God, of His Church, and of His Christ. In a cleft of the rock did God place Moses, and hide him therein with the shadow of His hand. And to His own people, to whom Christ has promised that, "together with" His "dead Body, shall they arise," He says, as with reference to His own example, "Come, enter thou into thy chambers, and shut thy doors about thee; hide thyself, as it were, for a little moment, until the indignation be overpast."*

It was in a new sepulchre,—new, in that it was unlike any that had received mortal remains before; and now, in that it was one in which no man had been yet laid; for it was the place for holy Angels, not for dead men's bones; and if the bones of His great type, Elisha, gave life to the dead, much more would Christ's Body. Thus, though He had humbled Himself to be born in a stable, and through life to have no place wherein to lay His adorable Head, yet in death did God honor Him. And the grave had been hewn out and prepared for another, for no grave was due to Christ, as He had not sinned. In this rocky cave, therefore, in the inner chamber thereof, from thenceforth to be a sacred chancel or shrine, the dead body of Christ was laid. While His spotless soul was gone to hallow and bless, for the reception of those that depart in the true faith of Him, that other and happier garden of which this was the emblem—the Paradise of the Dead.

Yet it was, indeed, in one respect, in His death as it has been in his life, that the Son of Man had not where to "lay His Head" And to this effect is the remark of Theophylact: "Observe," he says, "the abundance of that poverty which He had taken upon Himself for us; for He who in life had no home, after death, also, is laid up in the sepulchre of another, and being naked, is covered by Joseph." But St. Augustine says,† "On that account is the Saviour placed in the sepulchre of another, because He died for the salvation of others. For what could He have to do with a sepulchre, to whom death could not properly belong? What has He to do with a tomb on the earth, whose seat was in Heaven? What had He to do with a sepulchre, who was only in the grave for three days, not so much like one lying in death, as like one resting in a bed?" And St. Ambrose says, "Not without a purpose has one Evangelist called it, the new sepulchre, the sepulchre of Joseph, for a tomb is prepared for those who are under the law of death. The Conqueror of death hath no tomb of His own. For what communication is there between God and a tomb?" St. Cyril also, of Alexandria, says, with great beauty, that the new tomb in a garden signified, as it were by a type, that "the death of Christ was to us the forerunner and beginning of our re-admission into Paradise. For by the death of Christ our death becomes new, and is changed into a kind of sleep,"—"a new kind of death, which does not dissolve us into an endless destruction, but brings on us a sleep full of good hope, after the similitude of Him who hath made for us the new way, that is, of Christ."‡ And St. Ambrose makes a striking observation on this subject, which will apply also to our Lord's life in many points, "The Incarnation of the Lord had every thing after the likeness of men, but this likeness was accompanied with a difference: He was born of a Virgin, with the similitude of birth, but dissimilitude of conception. He cured the sick, but by a command; John baptized with water, He with the Spirit." To which may be added, that He died like men, but with the voluntary surrender of life: in His death He was powerless as man is in death; yet even in that death He was mighty as God.

* Isaiah xxvi. 20.

#### THE GREAT SABBATH.

Now all these things were done in haste; it was not like the full laying out and solemn embalming of the dead; for here Death was so soon to be overcome, that the good intention was enough; He that was sleeping in death was so soon to awake, as a giant refreshed with sleep; and to come forth as a Bridegroom out of His chamber. The reason of this was, St. John says, "on account of the preparation;" St. Luke mentions, "*and that day was the preparation, and the Sabbath drew on.*" They were hastening on this account, but they knew not the reason of their own haste; for it was most needful, and decreed before the foundation of the world, that our Blessed Lord should rest for that day in the grave. It was not only the Sabbath, but the Great Sabbath, the Sabbath of the Passover, the Sabbath of Sabbaths; and therefore, in truth, "that Sabbath was an high day."

Now this is not only in itself a great mystery, but it assists us also in solving, in some degree, a still greater mystery; though we are so familiar with the expression of it, that we do not consider how much it is so. The greater mystery I allude to is this: that the expression which hallows the observance of the Sabbath, and which is found, in connexion with it, throughout the Scriptures, viz., that "God rested on" that day, is of itself full of difficulty; for it might be supposed, that attributing rest to God is, of itself, incompatible with our notion of the Deity; for rest signifies a cessation from labor or toilsome suffering, and therefore He who is incapable of labor or of suffering, is also incapable of rest. But the circumstance attending our Lord's Incarnation, although they cannot explain, (for how can what is finite comprehend the infinite?) yet in some measure account for it. It is, in some sense, like other expressions in Holy Scripture, which attribute to Almighty God human parts, affections, senses, and actions, whereby is shadowed forth our Lord's becoming man, and binding Himself with the bonds of human infirmity; becoming as one of us, in order that we may become one with Him. Now, something of this kind may be said of God's resting on the Sabbath Day, which hallowed that seventh day to holy commemoration in old time; for, notwithstanding other mysterious significations it may have contained, it was evidently fulfilled in Christ, when He rested in the grave from His suffering, and from His work that He had completed.

Thus, as Christ began His great Sabbath of rest in the grave on this evening, when the Sabbath commenced, so were we on this "day of preparation," and a little before the Sabbath, born anew, and created from His side; that we might also begin our great Sabbath of devotion together with Him, in anticipation of that heavenly Sabbath which remaineth for the people of God. Allusion has been before made to the opinion of Origen,§ that, as two kinds of creatures were formed on the Friday, both animals and men, the animals were created on the forenoon of that day; and afterwards, perhaps at the sixth hour of that day, God said, "Let Us make man in Our Image;"‖ which time therefore would correspond with the time of our Lord's dying on the Cross, and His Church being formed from His side. So that on the afternoon of Friday we were at first created: and at the same period of the same day were redeemed, and created anew in Christ. On the seventh day God rested from the work of Creation; and on the same day Christ rested from the work of Redemption in the grave. On Sunday God created the light; and on Sunday, Christ, the true Light of the new Creation, came from the grave. That Sabbath also, in which our Lord rested in the grave, is like our whole condition throughout our stay in this world, wherein we die to sin, and mortify the flesh, and are buried with Christ, and wait for a new resurrection. But, as our Lord said of the Sabbath, "My Father worketh hitherto, and I work," notwithstanding the rest of that hallowed day; so also is it with this Sabbath, which is fulfilled in us; for our old man is laid at rest, and dead with Him in the Sabbath of the grave; but we have also a new Sabbath, wherein the new man is renewed daily in His likeness, wherein He and the Father worketh. It is to us also the Sabbath with regard to what is past; but it is not the Sabbath with regard to that which is to come: inasmuch as "there remaineth a rest for the people of God;" and therefore that rest is not yet attained.

† Serm. de Sabbat. Sancto. ‡ Comm. in Joan.
§ In Matt. 134. ‖ Gen. i. 26.

### THE UNSTABLE CHURCHMAN.

[From "Hawkstone."]

In the mean time Bentley had slipped away, soon after Mr. Marmaduke Brook's appearance, and was walking home alone through the park, uncomfortable and dissatisfied with himself. He had heard things which he did not like, though why, he could scarcely explain, and had done things which he felt to be wrong, though no one was likely to reproach him with them. And yet what could be better than his motives? There was a population under his care, ignorant and turbulent, and amongst whom habits of intoxication, encouraged by the prevalence of distress and by the gambling spirit of manufacturing employment, were rapidly spreading. One after another, pothouse after pothouse in the streets of Hawkstone had been converted into splendid buildings with pillars, and carvings, and illuminated interiors, and pawnbrokers' shops opposite, to supply means for the pale haggard beings who all day long dropped in to spend their last pence in purchasing a temporary forgetfulness from hunger and misery. And without some efforts made to check this fountain of evil, there was no hope for Hawkstone. Why not take advantage of an engine which had done so much good in America, and was converting even Ireland, by hundreds at a time, to sobriety and decency? What was the harm of men binding themselves by an open resolution to do that which was evidently right, and binding themselves all together without regard to religious distinctions in a matter where religious opinions clearly could not alter the duty? Bentley was perplexed for the solution, and yet could not make up his mind that Temperance Societies were the good thing which he had once fondly believed. It did not occur to him, and no wonder, since no one had taught him, that by God Himself, long prior to the nineteenth century, there had been founded a Temperance Society, with its initiatory vow, its appointed officers, its festive meetings, its solemn sanctions; moreover with an especial promise of aid and blessing from Heaven; and that Bentley himself had been created an officer to govern this old society, and not to supersede and destroy it by any new association of his own, or of human invention: it never occurred to Bentley that such a society was the Church. Of the Church as an associated organized body politic, he had entirely lost sight; just as if a subject living in the British empire, perhaps a magistrate charged with the administration of its laws, were to forget some day by any strange hallucination that he had already a Sovereign, and a Parliament, and statute laws, and tribunals of justice binding him to execute his office, and were then to frame or fall under some new invented constitution and governor set up by a popular enthusiast—continuing all the time to sit on the bench and administer justice in the name of the old establishment. Strange contradictions and painful perplexities would assuredly arise in such a conflict of relations: but not more strange or more painful than those to which Bentley had been exposed, when, as a minister of the Church, he had attempted to fulfil an end of the Church by means not appointed by the Church, and in conjunction with men who were in open rebellion against it.

And why was Bentley not alive to such simple truths? Because, as we said before, no one had taught him. He had been brought up as a boy under parents of lax principles, who never spoke to him of religion: from them he had been transplanted to a school, where, with the exception of a dull sermon on the Sunday—a sermon on morality only—and a chapter in the Greek Testament on Monday, in which nothing was thought of but the syntax, religion again was as if it did not exist; and all vice was allowed to flourish, without effort to correct it, if it only had cunning to escape the eye of a master who did not wish to see. From school he went to Cambridge. And here the first germs of his religious feelings began to develop themselves. He was thrown (by accident) among a set of clever, cool-headed, profligate young men, who formed themselves into a sort of club, of which the motto, if the spirit had been expressed, would have been a dilemma between Atheism and Pantheism. He was caught by their sparkling vivacity, overawed by their sarcastic pretensions, involved with them in a rivalry of mere intellectual power, in which he was encouraged by the hope of obtaining a fellowship, for which nothing but intellectual power was required. And the very studies of the place, engaging him almost solely in mathematical speculations, fostered in him a dry, critical, cold-hearted, sceptical tone of mind, which was prevented from hardening into avowed infidelity, solely by the natual warmth of an affectionate disposition, and the blessing of Providence. The very circumstances of a place of education, in which, as at that time was the case unhappily in both universities, the externals of religion had degenerated into empty forms, and yet were still strictly maintained as instruments of College discipline, necessarily engendered doubt as to the sincerity of its professors, and the reality of its system. He saw the chapel service enforced strictly on the pupils, and neglected by the tutors—attendance on it selected as a fit punishment for trivial offences, and a refusal to receive the Holy Communion visited as a sufficient penalty by the most trifling fine. He found himself within the walls of the chapel kneeling side by side with an avowed Socinian, a professed Jew, and an hereditary Roman Catholic. And yet the authorities of the College, without hoping or attempting a conversion, were satisfied with exacting from them all an external act of worship, which, to any sincere believer, either in Socinianism, or Judaism, or Popery, must have been revolting and impious. He attended lectures on divinity, but instead of the positive truth of the Gospel, they turned on grammatical disquisitions, or evidences of Christianity—evidences which, if belief had been strong in the Church, would scarcely have been deemed necessary to be taught. Of ecclesiastical history, of religion either as imbodied in a social system, or as a vital habit of the heart, he heard nothing. Church livings and Church patronage were the only forms under which the Church appeared: and its political connexion with a mere Tory party, who upheld it as an instrument of government, rendered it peculiarly obnoxious to the contempt of a liberal Whig; and by liberal Whigs he was surrounded. At this stage in the formation of his character, when he had already done much of which, at a later date, he bitterly repented, and was on the eve of doing worse, it pleased Providence to throw in his way one of those many biographies, with which a peculiar school of Divinity has endeavored to supply the place of the Acta Sanctorum, or Lives of the Saints of Romanism. It was taken up first in mere idleness; but it happened, or rather it was ordained, that it should rouse a train of serious reflection; and Bentley became an altered man. A new world seemed opened to him—a world of feeling and passion, to which the dry, cold associations of his past life gave new zest. The book which first touched his heart was read again and again with avidity. Others were procured of the same stamp. Hmyns, sermons, devotional exercises, preachers, doctrines, all formed on the same model, were at Cambridge, within reach, until he had worked himself into a fever of religious excitement, in which remorse and triumph, despair and confidence, love and fear, alternated in strange confusion, and his imagination was filled with a wild phantasmagoria, obscuring all the plain duties and sober realities of life. By degrees this passed away. But still excitement of feeling was the predominant element in his religion. He entered into holy orders with a fervent zeal to redeem, if possible, his past life by an entire devotion to his duty. But of this duty itself he had never formed a clear and definite notion. And notwithstanding his horror of Popery as a religion of forms superseding the vital doctrines of the Gospel by the craft of the priesthood, he fell at the very outset of his ministry into precisely the same error which led to the corruptions of Popery—that of making the object of his ministry to be the salvation of men, instead of the plain, straightforward, uncompromising enunciation of the message committed to his charge. His first thought was man, as if the glory of God depended on man's obedience. And thus he labored for his flock with an energy exhausting his own strength and often defeating its purpose. Night and day, morning and evening, Bentley's thoughts and actions were engaged in devising and executing plans for winning souls to God. Sermons—lectures—visits—exhortations—some new association—a prayer meeting—attractive music in the church, allurements for charity—besides innumerable parochial designs for ameliorating the condition of the poor, in penny clubs, and blanket clubs, and benefit clubs—and then the schools, week-days and Sundays—the gaol—the work-house—all these suggested themselves and pressed on him with an anxiety which allowed him no moment of respite for quiet contemplation nor scarcely for prayer. Measuring the rectitude of his exertions by their success, and seeing them constantly fail, he was constantly miserable.—Every new scheme was seized as gladly as if no schemes had been already provided by the Church whose minister he was. A character of bustle, and vacillation, and excitement, pervaded all his undertakings. His best efforts to do good were generally out of place. He was constantly exhorting—constantly debating; bringing religion before men at all times, seasonable or unseasonable, with no rule to guide him but his own conscience; and his conscience could never be at rest.

His very phraseology acquired an affected, technical character which destroyed its force. It was violent without warmth, and strained without power. And singular to say, as he began, so he proceeded; and with all his dread of Popery, which he never ceased to denounce in the strongest and often in improper language, he gradually adopted all the worst principles of Popery, and brought them into action. Like Popery, he endeavored to bring men to religion by appeals to the fancy, the feelings, the reason, instead of plainly and simply setting before them the truths of God, and leaving them in the hands of God to work their fruit. Like Popery, he learned to look with contempt on the Catholic constitution of the Church, and, if not to despise bishops, at least to depreciate their authority. Like Popery, he formed his own standard of opinion, and fixed his own centre of obedience, instead of submitting to the standard and the centre fixed by God in the Catholic Church. Like Popery, he had his saints and his fathers, recent indeed, and selected by himself, and canonized by himself on account of their agreement with his own opinions, to whom he deferred implicitly as individual men, while he stigmatized as criminal any reverence for the Fathers of Primitive Christianity. Like Popery, he shut up the Bible from the comprehension of the people. The book, indeed, he distributed abundantly, but as he threw each reader on his own powers of interpretation, and cut off from them the sound comments and typical illustrations of Christian antiquity, he might as well have given it to them in the Arabic text; for what uneducated man could find out the one true doctrine in the variety of possible interpretations, and who could take an interest in a work which he could not understand without assistance, and in which assistance was denied him? Like Popery, he encouraged the growth of a multitude of voluntary self-organized bodies, emancipated from Episcopal control, and which were intended to perform the various functions of the Church, but by a different machinery; just as if a man to whom nature had given legs should insist upon walking upon stilts. Monastic, indeed, they were not: Bentley would have shuddered at the word.—But perhaps they had all the evils of monasticism without any of the good, as we may see hereafter. Like Popery again, Bentley preached loudly the doctrine of justification by faith, and practically inculcated justification by works; for he threw men on their own internal emotions, tested their goodness by their feelings, which after all are only works of another kind from alms, fastings, and mortification of the body, but without the advantage of producing like them external good. They produced no good at all. Like Popery, Bentley indulged in forms, and laid on them the greatest stress—forms of speech, forms of intonation of voice, forms of society, abstinence from certain amusements, associations with certain persons, the reading of certain books. Unhappily they were forms of his own creation, or adopted from his party; not the forms of the Catholic Church. Like Popery, Bentley tampered with the Catholic apostolical creed—added to it—omitted from it—fixed his own limits as to what was essential and what non-essential—and denounced an anathema on all who did not subscribe to his peculiar views. Like Popery, Bentley tampered with the sacraments. If monasticism introduced a second baptism, a second vow of obedience, a second commencement of a new life, which invalidated the former, Bentley had his notions of conversion, which went precisely to the same point. If Popery, in order to satisfy a curious reason, explained the mystery of the Holy Communion by the irreverent theory of transubstantiation, Bentley had his theory likewise, constructed for the same purpose, but equally destroying the nature of a sacrament, by denying the inward grace of it, as Popery denied the outward sign. Bentley had also his confessional; not a private confidential chair, in which he might guide the consciences of his flock, but open confessionals, where he encouraged every one in the presence of every one to recount their spiritual experiences, and throw open to the common gaze that sanctuary of the heart which God has so carefully hidden beneath the veil of diffidence and shame. And this confessional he endeavored to extend, by putting up a box in his church to receive communications from his flock, without the pain or difficulty of personal intercourse. Unhappily, this plan he was obliged to abandon, for just as monks and friars are charged with leading away silly women, so Bentley found his box filled with communications from ladies, who, as any one might naturally expect who knew his real goodness of heart, his talents, and his piety, looked on him with something more than the reverence due to their pastor.

In short, not to multiply instances, or to enter into the abstruser points of resemblance, Bentley had by degrees become a Papist in every thing but in name, and, what was more important, without the power which enabled Popery to wield so long the spiritual destinies of the world. He had no association to fall back upon; no organized system; no arm of terror; no mysterious foreign authority to speak to his flock from behind a veil; no antiquity; no pretention to learning; no deep knowledge of human nature; no secular force; no wealth: and the consequence which was necessary followed,—his flock melted away under his eye. A few he retained almost against their will, for they did not coincide with his notions. Others attached themselves to him enthusiastically for a time, and then dropped off, as soon as Mr. Bryant had appeared in a new chapel, and with new eloquence. The poor he could not hold; for all that he told them they required, they found in a more palatable and intelligible shape in the dissenting chapel. And for the better classes he had nothing to animate activity, to regulate feeling, to enforce self-denial, to satisfy a doubting reason, to answer that craving which, in an age of scepticism and dissension, yearns for some permanent authority, some bond of union, to quiet the distraction of the mind. He never placed before them *law—stern, inflexible, external law—a law over reason as well as over will—a law of God, a definite and immutable,* intrusted to the custody of an incorporated society, and through the hands of that society to be held up before the eyes and grafted on the heart of man. And without such a law, what becomes of man's intellect, or his passions, or his activity, or his happiness? He spoke to them of reason, of conscience, of feeling, of utility: but when his hearers asked themselves whose reason, whose conscience, whose feeling, whose sense of utility, was to be their guide, each man found it was his own: and those who were satisfied with their own, gladly followed his premises to their legitimate conclusion of self-indulgence in all things; and those who were not, looked about them wearied and anxiously for some ark of rest,—and an ark of rest, of false and treacherous rest, they were about to have.

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Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company 56 Wall street, or of any of its agents

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| | |
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| Morris Robinson, | Alfred Pell, |
| William J. Hyslop, | David C. Colden, |
| R. H. McCurdy, | John C. Thatcher, |
| Frederick S. Winston, | Rufus L. Lord, |
| C. W. Faber, | William Betts, |
| Mortimer Livingston, | Joseph Blunt, |
| Theodore Sedgwick, | Isaac G. Pearson, |
| Stacy B. Collins, | William Barnewall, |
| John H. Swift, | William Moore, |
| Jos. B. Collins, | Zebedee Cook, |
| James S. Wadsworth | Jonathan Miller, |
| Henry W. Hubbell, | Fitz Green Halleck, |
| Gouverneur M. Wilkins, | Robert Schuyler |
| John V. L. Pruyn, | Amos S. Perry, |
| Frederick Whittlesey, | Joseph Tuckerman, |
| Charles Ely, | Gidnon Hawley, |
| John C. Cruger, | Wm. J. Bunker, |
| Walter Joy, | One vacancy. |

MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary
MINTURN POST, M.D., Physician to the Com'y.
JOS. BLUNT, Solicitor. 504 Broadway
May 22—tf

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY—Office No. 11 Wall street—This Institution is distinguished by the following peculiarities:

1st. When the premium is over $50 annually, one fourth may be paid in cash, and three fourths in a secured note of 12 months, bearing six per cent. interest, or it may be paid half yearly, quarterly or monthly,

2d. Parties taking life policies and paying 50 per cent. of premium in cash, and those taking policies for shorter periods and paying 60 per cent. in cash, may give their individual notes for the balance, if satisfactory to the officers. There is an annual dividend of profits to the insured.

The business of the Company has been unparalleled during the time of its existence. To the 1st of August, 1847, (27 months,) 4160 policies had been issued, and after paying all losses and expenses, there remained nett capital of over $350,000. Statements of the business, and all other papers of the Company, may be had by applying at the office of the Company, No. 11 Wall street, New York.

DIRECTORS.

| | |
|---|---|
| Seth Low, | Wm. A. F. Pentz, |
| Henry McFarlan, | Chas. S. Macknett, |
| John A. Underwood, | Wm. H. Mott, |
| Robt. L. Patterson, | Adw. S. Snelling, |
| Thomas R. Segur, | Edward Anthony. |
| Wm. M. Simpson, | Lewis C. Grover. |

ROBERT L. PATTERSON, President.
BENJ. C. MILLER, Secretary.
JOS. L. LORD, Agent.
JAMES STEWART, M.D., Medical Examiner, at the office daily from 2 to 3 o'clock
VALENTINE MOTT, M.D.
JER. VAN RENSSELAER, M.D., Medical Board of Consultation.
December 4—tf

MARCH REPORT—The Mutual Benefit Life Insurance Company, office 11 Wall street, issued during the month of March, 1848, 184 new policies, viz:

| | | | |
|---|---|---|---|
| To Merchants and Traders, | 65 | To Ladies. | 11 |
| " Clerks, | 12 | " Agents | 6 |
| " Manufacturers, | 17 | " Students, | 3 |
| " Mechanics, | 25 | " Cashiers, | 2 |
| " Lawyers, | 8 | " Sea Capts & Mar'rs, | 2 |
| " Clergymen, | 14 | " Teachers, | 4 |
| " Physicians, | 4 | " Hotel Keepers, | 2 |
| " Farmers, | 4 | " Other occupations, | 5 |
| | 149 | | 35 |

New policies issued in March, 1848, 184
New Policies issued since Jan. 1, 1848, (3 months,) 530
ROBERT L. PATTERSON, President.
BENJ C MILLER, Secretary.
JOS. L. LORD, Agent.
JAMES STEWART, M.D., Medical Examiner—at the office daily, from 2 to 3 o'clock.

N. B. That part of the Charter which limited it to 20 years, has been repealed; the Company now exists under a charter unlimited in its duration.

April 8—1m

THE INSTITUTE.
A BOARDING SCHOOL FOR BOYS,
*New Canaan, Fairfield County, Conn.*
Established in 1837.
DAVID S. ROCKWELL, Principal and Proprietor.

THE Summer Term of this Institution commences on the 1st of May.

In the ample accommodations and well adapted arrangements of the buildings, this Institution is believed to embrace all that is desirable for the object to which it is devoted.

The Dormitories are separate apartments, each room being arranged expressly for the convenience of two occupants.

The site is elevated—commanding a view of Long Island Sound and the surrounding country.

The Pleasure Grounds contain a beautiful grove of forest trees, in which are erected gymnastic conveniences.

The number of pupils is limited, and no day scholars are received.

Circulars containing full information may be obtained on application, by mail or otherwise, to the Principal, at New Canaan. They may also be obtained of A. M. Harper, Esq., store, 92 Front street, New York—house, 52 Willow street, Brooklyn; at Raynor's Bookstore, 76 Bowery; and at Stanford & Swords, No. 139 Broadway, New York. March 18—6t

BOARDING SCHOOL—Irving Institute, Tarrytown, N. Y.—The Summer Term will open on Monday, the 1st of May, with a new and improved organization of the classes. A Juvenile Department, embracing young lads of seven and eight years of age, will be established in connection with the Institution.

The attention of parents and guardians is respectfully invited to the pamphlet Circular for this year; to be obtained of any of the patrons of the Institute; of Clark & Austin, 205 Broadway; or of the undersigned.

WILLIAM P. LYON, A. M., Principal.
April 8—4t$

CHURCH TRIMMINGS.

THE subscribers keep constantly on hand an assortment of Pulpit Trimmings, consisting of Satin and Worsted Damasks, Silk Velvets, and Plusors, with an assortment of Silk Tassells, Fringes, Gimps, and every other article required for Pulpit Trimmings.

Also furnished to order Pew Cushions, either in Hair or Moss. Pews stuffed and lined.

CHARLES McAULEY & CO.,
Upholsterers, 116 Hudson street.
February 27—yly

ORGAN MANUFACTORY.
GEORGE JARDINE

Removed to 548 Pearl street, near to and opposite the City Hospital, Broadway, New York.

HAVING, since the destruction by fire of his former Manufactory, secured a large and valuable stock of the best and old seasoned wood, and built every convenience for erecting organs of the largest class, he will be enabled to sustain his long established reputation, and he respectfully solicits extended patronage.

Church, Parlor, and Church Finger and Barrel Organs constantly for sale.

ORGANS—HENRY ERBEN, 172 Centre street, offers for sale the following Organs:

One Gothic Organ of twelve stops, and one octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.

Three Gothic Swell Organs of eight stops; dimensions of case, 9 feet two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

Two Grecians of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.

Two Gothic Organs of 4 stops, 8 feet high, 5 feet 4 inches wide, 2 feet 6 inches deep.

A variety of Parlor Organs.

One second-hand Church Organ.

November 3—yly

ORGAN BUILDING CHEAP!

THE subscriber having located himself at Buckram, Long Island, a few miles from the village of Glen Cove, is prepared to execute orders for every description of Organs now in use, with all modern improvements, at a lower price than any other establishment in the United States. His long experience both in Europe and America, warrants the assertion that for workmanship, richness of tone, &c., his organs cannot be surpassed—they will be delivered in New York free of charge, and carefully packed for transportation. Orders addressed as above will meet with prompt attention.

October 30 tf HENRY PILCHER.